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EDITORIAL

HOW DOES YOUR MIND REACT WHEN A DEBATABLE ISSUE is unexpectedly presented to it? Situations of this kind constantly reveal one of our most common frailties. Knowledge of any subject being incomplete at best, even in well equipped minds, opinions will differ, and there is an almost irresistible impulse to take this side or that at once, to become the partisan of an idea, to refuse to entertain the saving element of doubt as to the certainty of one's early conclusions, and to deny a fair hearing to an opposing view. In other words, the ability to give detached, unbiased, judicial consideration is rare.

This is peculiarly true in things religious, where conscience and the higher emotions are involved. Here there is a sense of obligation to defend and propagate an article of belief, and this feeling is strong in proportion to the value attached to the belief. Hence religious ideas are not only tenacious but often decidedly militant. From this point it is but a step to intolerance. Moreover, not all items of one's creed appeal to him with the same force; and, again, the same item does not have the same interest for different minds.

So we have the individual tendency to over-emphasize this or that.

This weakness for over-emphasis not only unbalances one's personal spiritual life, but is a fertile source of disharmony in the church. It should be guarded against as carefully as an inherent tendency to some physical malady. It is most fortunate, then, to have this difficult problem treated as skillfully and helpfully as is done by the Principal of the Toronto Bible College, Rev. John McNicol, in *The Peril of Special Emphases in Christianity*.

Two things especially impress the reader—the calm fair-mindedness that is peculiarly consistent with the writer's theme, and the broad historic sweep of the treatment accorded it. After brief reference to the peril of exaggerated emphasis, he takes up the instance of it presented by Gnosticism and Montanism, in the second century, and shows the dangerous elements in these extreme doctrines. He then turns to several of the teachings that are to-day so prolific of special emphasis—the human and natural elements of Christianity, faith healing, the work of the Holy Spirit, the second coming of Christ. The perils to be avoided here are made very clear, but Principal McNicol knows how to handle these themes, so dear to enthusiasts, in a sympathetic way, while still making his point in each case. He does not condemn the zeal back of disproportionate emphasis, but he warns the ardent religious specialists of the perils that attend ill-considered stress upon this or that feature of Christianity.

The writer closes with some fine paragraphs upon the large, inclusive element of our faith, the "new creation which makes the Christian system." The whole paper is a word fitly spoken, and in due season.

THE BIBLE IS A LITERARY MIRACLE, NOT ALONE IN its internal character and structure, but in the singular tenacity of its hold upon the minds and hearts of men. This century has so far been marked by rationalism in religion, radicalism in society, military convulsions, upheaval in the economic order, degenerating morals, and a philosophy of pessimistic outlook, with their respective floods of literature. Yet, even so, we are told that the demand for Bibles has so enormously increased that the question is, how to meet it. This is especially significant in view of the increasing feeling that there is coming a mighty spiritual revival. An increased interest in the Scriptures may both indicate a rising spiritual concern and help to produce it.

Certainly the Scriptures must be intimately related to any quickening that may be at hand, and this fact very properly becomes the theme of discussions like that of Dr. Robert Watson, in *The Place of the Bible in the Coming Revival*. After outlining briefly the evidences of an increasing interest in the Scriptures, this paper takes up four principles that must be acted upon in making the Bible effective toward bringing about the hoped for revival: It must be studied as well as read; its study should be comparative; the results should be taught rather than preached; and its truths must be realized in the believer's life. In the compass of one article it is of course impossible to develop fully any one of these points, but enough is said to emphasize their importance and to give suggestions.

Particular stress is laid upon the importance of teaching, as distinct from preaching, the Bible. This is a point where the Protestant church as a whole is weak. It not only needs better teachers and more of them in its church schools, but it should have a teaching

ministry—men who are specialists, trained in the sublime art of finding and imparting Biblical truth. Too much of our preaching is merely exhorting or moralizing or generalizing. There are too many good lecturers and platform entertainers to-day to permit any unique place or influence to a ministry that functions chiefly through lecture and entertainment. But in the presence of a spiritually hungry world, it is the privilege of ministers to bid the multitude to sit down while they break the Bread to individual men, women, and children.

NO MAN LIVETH UNTO HIMSELF. THERE IS NO thought more vain than that one can be independent of his fellows in his thinking. His human contacts, the atmosphere of his time, strongly color, even if they do not determine, his views and his habits of life. A mind of rare grasp, vision, and courage may, and does, transcend various social limitations, and so opens a larger prospect to mankind. But few have the outlook and the force to be original or creative in any large sense. This is one of the lessons of history.

Because the imagination has such free range in art and literature, it is easy to slip into the idea that at least painter and poet are unshackled souls. Yet study the historic background of great art and literary works, and see how strikingly these productions of genius reflect their times and circumstances. This is brought out in Rev. T. H. Wright's study of Spanish Painting and Religion, as in former contributions to these pages from the pen of this sympathetic student of art.

The first portion of the present paper is a graphic resumé of the history of the period of the Counter-reformation, more particularly as it concerns Spain.

One of the tragedies of history is the persistent effort of zealous but misguided rulers and leaders to thwart and cramp the minds of whole peoples and the complementary submission of the masses to the process. This is illustrated here. Mr. Wright then gives a brief account of the effect of the Inquisition on the spiritual life of Spain. This period of Spanish religious history covered the lives of the most famous painters of that country, and several of them are considered, special attention being devoted to Velasquez, in whose work Spanish painting reached its loftiest height. The paper closes with the painters that followed the time of Velasquez, notably Murillo.

Attention is chiefly directed to the distinguishing characteristics of the religious works of these artists, and it becomes clear how "the one-sided mysticism which the country developed was too far removed from practical life and too feeble to create great art." Ill-balanced religious zeal, even in this great realm where spiritual ideas sought expression in esthetic forms, laid its depressing and distorting hand upon the artists' work, but in so doing wrote in the history of art its own condemnation. To do its greatest work, for the good of man and the glory of God, the soul of man must be free.

THERE IS A GROWING INTEREST, EVEN ANXIETY, IN Western minds regarding the restlessness of Oriental peoples under Western influence and domination, political, economical, and intellectual. Disagreeable prophecies are made respecting things that are going to happen when the East is thoroughly aroused. Naturally the church in the West is vitally interested in all

this, because of her opportunities, obligations, and possibilities through her missionary forces.

India, with her growing national consciousness and her struggle for self-government, is attracting the most attention, since there the antagonism toward the West has crystallized into a definite movement. The article, *India's Appeal to the West*, is an able presentation of the whole case by a competent witness, Dr. J. C. R. Ewing, for many years a leading missionary in India. It may be added that, at New Year's, he was one of five persons on whom was conferred the distinguished and unique honor of Knight Commander of the British Empire.

He first shows the advantages gained by India under the British rule, then the growth of unrest, due largely to the enlightenment made possible by this regime, resulting in a nationalist movement with its moderate and extreme wings. It is shown that the four million Christians can hardly be expected to remain untouched by this significant national awakening. In the India church there is a tendency to wipe out the denominational barriers introduced by the Western churches, thus making one national body. Dr. Ewing believes that sympathy and tact in dealing with these India Christians at this time will not only avert any serious trouble, but will rather lead to greater success for the church. There is much zeal among native Christians for the spread of the Gospel. The character and influence of Gandhi, the outstanding figure in India's present unrest, are touched upon.

Considering the subject, this is a brief paper, but one that is exceptionally clear, comprehensive, and informing.

IN THE APRIL ISSUE OF THIS QUARTERLY THERE appeared the first part of a carefully prepared word study, by Professor J. M. T. Winther, under the heading, Prophet and Prophecy. The words commonly translated prophet in our English version were taken up in a systematic way, and their exact significations were carefully determined. The second part of that paper appears in this issue, giving a corresponding treatment of the term prophecy. These two studies in the use of important cognate terms form a valuable addition to the literature upon the subject, especially in the light they throw upon certain passages.

JUDGING BY HUMAN STANDARDS, A RELIGIOUS INSTITUTION may have artificial or absurd tenets and still have a good prospect of success if it possesses certain time-honored factors. Among these are authoritative leadership, strong organization, and that element of mystery that never ceases to fascinate the minds of men. While the mysterious is susceptible of the most debasing misuse, it is nevertheless essential to any faith that lays hold upon the heart, for it is interwoven with life itself. Yet it is a singular fact that modern Protestantism inclines to deal slightly with this transcendent element, and seeks to explain away things that have invited the faith and moved the reverent wonder of devout souls in all ages.

Now, Mormonism has all these features. Whatever of imposture in its central literature, whatever of crudity in its system of belief, when they incorporated mystery in the form of secrecy in its ritual, its leaders showed an astute appreciation of human psychology. It is this feature of the Mormon system that is dealt with by William E. La Rue, in *The Mormon Church*

a Secret Society. The article is a brief historical sketch of this remarkable and sinister organization from the standpoint of its secret ceremonies, oaths, and obligations, and their practical application.

This secrecy serves to arouse the curiosity of the outsider, stimulate the loyalty of the initiate, and awe the lukewarm and rebellious into submission. It is pointed out that this same element of secrecy is closely related to the doctrine and practice of polygamy, which Mr. La Rue holds to be still believed in and observed.

Those who have come in contact with Mormon missionaries in the field will realize how plausible to the uninformed are both their oral statements and their literature. This paper explains that the Mormon ethics admit of such concealment in public propaganda, reserving for secret channels the revelation of the true nature of their views.

That such a system could spring up and flourish in modern times in America is a phenomenon, it is true, but it is also a commentary upon the indifference of the public mind and a call for vigorous counter-activity upon the part of the Christian church.

R. M. K.

THE PERIL OF SPECIAL EMPHASES IN CHRISTIANITY

By REV. JOHN McNICOL, Principal of the Toronto Bible College

THE revelation of God in Christ is the essence of Christianity. In this respect the Christian religion is final, complete, and universal. In its outward form, however, it is capable of a vast variety, according as different aspects of the revelation are conceived and expressed by diversities of mind and character among men. For this reason Christianity is exposed to the peril of being misrepresented whenever special features of the revelation are lifted out of their relative place and given a false setting or an exaggerated emphasis.

This peril became manifest very early in the history of the church. In the second century, when Christianity, in all the vigor and freshness of its youth, was being rapidly diffused throughout the Roman Empire, two opposite and extreme tendencies arose within it. One of these found its expression in Gnosticism and the other in Montanism. Both these movements sprang from a false emphasis on elements of truth in the Christian message, and both ended in perverting or obscuring the central and essential feature of that message.

Gnosticism was an attempt to find a place for Christianity in the prevailing philosophy of the time. Plato's system of "ideas," mingled with Oriental mysticism, had produced a conception of the world which was really a kind of evolution proceeding from

the Supreme Being by a descending series of spiritual gradations or orders of existence until the present visible and material world of human affairs came into being. The Gnostics took the fundamental Christian truths of creation and redemption and sought to interpret them in terms of this system. They were the rationalists of the church. They did not set out with a deliberate intention of attacking or destroying the Christian faith. This was not their motive. There was much moral earnestness among them, and much sincerity of purpose in their attempt to resolve the Christian message into a philosophy acceptable to the cultivated Greek mind. The result of their teaching, however, was to dissolve the unique character of the Christian religion in a fog of speculation. The dignity of the Saviour was lowered, the reality of His personal history was beclouded, and salvation became a deliverance from the evil and limitations of matter rather than a redemption from the guilt and pollution of sin.

While Gnosticism flourished in the large cities and among the educated classes, Montanism arose first in an obscure place and found its most fruitful field among the unlearned. It was a kind of reactionary movement, opposed to the rationalism of the Gnostics on the one hand and to the growing worldliness of the church on the other. It laid hold of two important truths of Christianity, the presence of the Holy Spirit in the church and the hope of the Lord's return, and these it thrust into the foreground. In connection with the one it attempted to revive the miraculous gifts of prophecy and tongues, and in connection with the other it held out the expectation of Christ's speedy advent to reign visibly on earth. Montanists did not

deliberately corrupt the Gospel message. They were zealous enthusiasts for purity of life and worship, and the movement spread rapidly and widely. But ignoring the aid of reason in presenting the Gospel to men, they resolved Christian experience into obedience to emotional religious impulses, and their teaching soon ran off into the bogs of spiritual pride and fanaticism.

These two movements, so unlike in their outward aspects, both sprang from the same kind of root. They were both results of special emphases on elements of truth and of the tendency to go to extremes. The one over-emphasized the rational element in Christianity, and referred everything to man. The other over-emphasized the supernatural element, and referred everything to God. The one was the exact opposite of the other; and yet, as extremes usually meet, they had this in common, that both added to the Gospel message things that are not in Christ, and both perverted and misrepresented the true character of Christianity. Although the main body of the church moved on its way between these two extremes, rejecting the errors of both, yet the fact, that so soon after Christ had been in the world such movements as these did arise and did powerfully influence the church, is an evidence and an illustration of the peril that always exists in the history of Christianity.

This peril is as real now as it was then. In fact there is a striking analogy in this respect between that early age and the present one, for both of these tendencies are powerfully active in the church to-day.

I

On the one hand there is the tendency to put the emphasis entirely upon those features of Christianity

that are acceptable to "the modern mind," which does not easily tolerate the miraculous and the supernatural. Now, what is called "the modern mind" is simply the general mental attitude produced by a dominating philosophy. Every age is "modern" while it lasts and has its characteristic mental attitude. The mental attitude of the pagan Greek world into which the Gospel first went counted the preaching of the cross foolishness and mocked at the resurrection. It was this intellectual pride of "the modern mind" of their day which the Gnostics were trying to satisfy. The appropriation of the term by our own age is no proof of our superior intelligence, though it may afford presumptive evidence that we retain a large measure of the other quality which that old pagan age possessed.

In accordance with this tendency, Modernism attempts to make Christianity acceptable to educated minds by bringing it into conformity with the evolutionary theories which have been casting a spell over the thinking of men for more than a generation. This movement, therefore, emphasizes the human and natural elements in the Christian system, and suppresses or ignores the supernatural and divine elements. The conception of the world which these modern philosophic and scientific theories have produced is just the reverse of that which the Greek mind entertained as a result of the philosophy of that day. To the modern mind the world is the product of material evolution; to the Greek mind it was the product of spiritual devolution. The modern mind looks upon it as the result of natural laws working upward; the Greek mind looked upon it as the result of divine emanations working downward. Modernism puts Jesus Christ midway in the upward development be-

tween man and God; Gnosticism put Him midway in the downward process between God and man. Modernism, therefore, is just Gnosticism turned upside down. In principle both are the same, and both are equally far removed from the vital center of the Christian system.

Christianity is a far more living and virile thing than such movements as these could ever represent it to be. It came into the world as an entirely new thing, totally unlike anything that man had ever devised or discovered. The apostles introduced it, not as a new and more intelligent system of thought about man and the world, nor even as a new and more acceptable system of religion. In a sense it was both of these things; but the apostles did not stop to think of it in these ways. They proclaimed it as a new power now in operation in the world, "the power of God unto salvation." "God was in Christ reconciling the world unto himself." He had done something in Christ Jesus which removed the guilt of human sin and made the power of God available for human life.

This was their message, and they were not careful to link it to the theories of the world or to the philosophical conceptions which men already possessed. Had they done so they would never have gained a foothold for the Christian faith. It was the reality of this new thing that they proclaimed, and they proclaimed it boldly, a reality based upon objective supernatural facts, and not upon their own subjective conceptions or the subjective conceptions of any other men. It was this new sense of reality, so unlike anything in human thought or experience, that arrested the attention of men and gave Christianity an entrance upon the world. And this alone will give it

continuance. Wherever a tendency arises to lay special emphasis upon those elements in it which it has in common with the ordinary course of human thought, there lurks the peril of forgetting that Christianity came into the world, not to supplement or even to correct the thinking of men, but to proclaim a revelation of things which "eye hath not seen nor ear heard, neither have entered into the heart of man."

II

The tendency to lay special emphasis upon the supernatural elements of Christianity manifests itself in a number of ways. It is seen in certain features of faith healing, in some aspects of teaching regarding the Holy Spirit, and in a great deal of the way in which the doctrine of the second coming of Christ is presented.

Miracles of healing took place in the early church, and, although they decreased after the days of the apostles, it cannot be said that they ever entirely ceased. Too many cases of supernatural healing are recorded in the history of the church and in the lives of the saints, and too many cases are known in the actual experience of living Christians, to justify the assertion that God never gives bodily healing directly or in answer to prayer without the use of means. But there are also too many cases in which devout and godly saints have not been healed though they have earnestly prayed for it, but have been left to bear their victorious testimony to the Lord's grace in the midst of their sickness and suffering, to justify the teaching that God always gives bodily healing in answer to believing prayer or in response to faith. In all cases of divine

and supernatural healing God remains the sovereign disposer of His gifts.

To represent healing as the necessary result of faith, and to say that faith is weak or lacking where healing does not follow, is to put divine healing in the realm of natural law. It makes it part of a system of cause and effect which God administers in the same way as He administers the laws of nature, and under which we can receive certain results by conforming to certain conditions. While seeking to honor God and magnify faith it really limits Him and resolves faith into a species of works. It changes the essential nature of Christian faith from a self-abandoning repose in something God has done into an effort to believe in something He is going to do.

This was not the way the early Christians looked upon these miracles of divine healing. They regarded them rather as the overflow of that superabounding spiritual life which Christ had brought into the world, and which it was the function of the Gospel to make known. The apostles proclaimed a message which was the power of God unto salvation "to every one that believeth," but they distributed their miraculous cures often without reference to the faith of the recipient, as in the case of the lame man at the gate of the temple (Acts 3: 4-7). These miracles were the credentials of their message, and not an essential part of it. In no case does any one of the apostles ever present the Gospel in such a way as to suggest that the faith which accepts the salvation of Christ should expect to receive bodily healing as well. The very gifts of healing which appeared in some of the New Testament churches, notably in the church at Corinth, inasmuch as they are classed among the gifts of the Spirit (1 Cor. 12: 9, 28,

30), which were distributed among the saints and not given to all alike, are an evidence of the fact that healing was not the result of a faith which was common to all, nor a part of that common salvation which all Christians enjoyed. It was one of those "diversities of gifts" which the Lord and Head of the church distributed to its members severally according to His own will.

While it is true that the apostles never taught their converts to expect the healing of bodily sickness as a necessary result of their faith in Christ, they did bear witness to the power of Christ to sustain their bodies. This was realized, however, not by an act of faith on their part directed towards an appropriation of the physical life of Jesus in place of their physical weakness, but because the infusion of divine life through the Holy Spirit quickened their own physical being with power for their ministry. Writing in the name of all the apostles, Paul says: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; * * * always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. * * * Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day" (2 Cor. 4: 7, 10, 16).

Another aspect of special emphasis upon the divine element in Christianity is connected with the work of the Holy Spirit. The living presence of the Holy Spirit in the church is a great and sacred truth, only too sadly forgotten in much of our church life and work. That the Holy Spirit dwells in the heart of every true believer is the fundamental fact lying at the basis of all genuine Christian life and experience. It was

the coming of the Holy Spirit on the Day of Pentecost that gave Christianity its birth in the world. This was a unique and transcendent event, and was accompanied by manifestations of a supernatural character. When new powers came flowing into the lives of the disciples it was not surprising that some visible results should appear, just as the surface of a stream is disturbed at the point where the waters of another stream enter it. These manifestations, however, were temporary, and after a while passed away. The essential features of the work of the Holy Spirit remained as an abiding result in the church.

The mistake of the Montanists was in taking temporary manifestations for abiding results, and in attempting to reproduce them as the true signs of the Holy Spirit's activity and the normal expression of Christian experience. This particular form of false emphasis has made a sporadic appearance in the church from time to time, and always with results disturbing to its real life and work. This peril has perhaps never been more clearly manifested than in the sad history of Edward Irving a hundred years ago. After a few short years, during which his preaching had deeply moved London's circles of rank and learning, his influence was destroyed and his ministry was shattered when he introduced into his church demonstrations of these "gifts of the Spirit." The Pentecostal movement of the present day exhibits the same characteristics and is beset with the same peril. Whatever value it may have for some Christian people, in calling their attention to the presence and work of the Holy Spirit, is practically destroyed by the false experience into which it introduces them.

Another mistake, of a less serious nature perhaps,

but also due to a wrong emphasis upon the work of the Holy Spirit, occurs when Christians are taught to look for a "second blessing." This is supposed to be a special sanctification coming as a result of the baptism of the Holy Spirit. What is meant by this "second blessing" may often be a real experience, for many a Christian comes to realize the power of Christ in his life, not at the time his faith in Christ began, but only after an interval of failure. But this new experience of victory is not a "second blessing" reached by a special "baptism of the Holy Spirit." It is a fuller appreciation of that gift of the grace of God he already had but did not fully understand, a blessing that was within his reach from the moment he accepted Christ as his Saviour.

The whole work of the Holy Spirit is summed up in making Jesus Christ a reality for the believer. All the gifts of the Spirit are just distributions of the power and grace that reside in Him. He was Himself the fountain head of all those new forces which came into the world on the day of Pentecost. When the disciples were filled with the Spirit they were occupied with Christ. Their lives were charged with a sense of His spiritual presence. When the Holy Spirit is doing His work most fully in the lives of Christians to-day, they are not thinking directly of Him at all; they are not concerned with the gifts or signs of the Spirit, or with a second blessing. Their minds and hearts are taken up entirely with their living and exalted Lord, and they are occupied with doing His will.

The doctrine of the second coming of Christ has probably received more special emphasis than any other during recent years among large numbers of

Christians. In one respect this has served a good purpose, for it has called attention to the inspiring hope which filled the horizon of the early church, and which in later ages has been so largely forgotten or ignored. In another respect, however, it has produced the same kind of result that has occurred in other cases of over-emphasis. Too often it has misrepresented the very truth it was seeking to promote. It has encouraged a type of experience which resolves the Christian hope into a personal expectation or longing to escape death by being caught up to meet the Lord when He comes. It has been the occasion for making programs of the future in which the unfulfilled prophecies of Scripture, taken as pre-written history, are drawn out in charts lying flat on the map of time. It has given rise to innumerable distinctions between "the church age" and "the Kingdom age," "Jewish truth" and "Christian truth," "the gospel of the kingdom" and "the gospel of grace," "the coming for the saints" and "the coming with the saints," until the blessed hope itself is lost in a bewildering maze of words that have no real content.

All this arises from a misplaced emphasis, an emphasis not found in the New Testament. It reveals a different kind of attitude towards the Lord's return from that which characterized the early Christians. For one thing, the New Testament does not regard prophecy as pre-written history. The great theme of Old Testament prophecy is the work of the Redeemer, and it began to be fulfilled in His first coming. In the course of the Gospel narratives the inspired writers point out numerous fulfillments of special predictions which marked the whole earthly life of our Lord from Bethlehem to the cross. But it would have been

utterly impossible to draw out from these predictions beforehand the course of the life of Jesus. They do not lie in the prophetic Scriptures as history written beforehand. They foretold events that were to happen, but they did not describe them in the way they were to happen, nor did they lay down any program which the fulfillment would necessarily follow. All Scripture prophecy is one system; the prophets saw the whole work of redemption in one view, including both appearances of the Lord. If the prophecies that have been fulfilled in connection with His first coming do not give a program which could have been known beforehand, it is departing from the analogy of Scripture to look for a program in the prophecies that still await fulfillment.

There is no indication anywhere in the New Testament that the early Christians entertained the conception of a chart of time as a result of the teaching of the Lord and His apostles about His second coming. It is true He spoke of the signs of His coming, but these were in the nature of guide-posts along the way, marking the path down which the purpose of God was moving on towards this consummation. On another occasion the Lord warned the apostles that the Father had set the times and seasons within His own authority, that is, in carrying out His purpose declared through the prophets, He had not limited Himself to any date or committed Himself to any program. Prophecy, then, was not intended to provide us with a chart of time or a program of the future. It has a higher and nobler end. It is a revelation, rather, of the mind of the living God, whereby we may recognize and understand His sovereign purpose as it moves along the path of human history. It is a light shining

in a dark place until the day dawn and the day star arise in our hearts (2 Peter 1:19).

In their attitude towards the return of the Lord the New Testament saints were not merely looking into the future; they were looking also into the unseen. The event, of course, lay in the future; it would bring the consummation of their redemption and the glorious triumph of their Master. But its springs were not there; they lay in the world of unseen realities into which Christ had gone. It is this feature of the blessed hope that accounts for that sense of the nearness of the Lord which pervaded the lives of the early Christians. It was His nearness in the unseen rather than His nearness in the future. Behind the curtain of that world the Lord was "at hand."

It is significant that each of the three words the apostles are fond of using to describe the event has this for its primary reference. It would be His "coming" (*παρουσία*), the personal presence of One who is now absent in another world. It would be His "manifestation" or "appearing" (*ἐπιφάνεια*), the shining out upon this world of a glory that is not now seen. It would be His "revelation" (*ἀποκάλυψις*), the unveiling of One who is now hidden behind the clouds which received Him out of their sight. Whether this event would take place in their own lifetime or not gave the early Christians no concern. It was the triumphant assurance of it all that was their true hope; and in the joy of it, they could endure tribulation and death. They faced the Heavenly veil behind which their Master was waiting, knowing that out from that world of unseen realities He would come again to consummate their salvation and to establish His Kingdom. In this glad hope they went on with the business

of their lives and with the work of making the message of the Gospel known throughout the world.

III

The peril that is common to all these forms of special emphasis lies in this fact, that they miss the essential reality of Christianity. It is true, on the one hand, that Christianity is consistent with a correct philosophy of this world. But in its real nature it is the apprehension of another world. It is true, on the other hand, that Christianity rests on supernatural facts and involves a belief in these fundamental verities. But this belief in itself does not constitute Christianity, and these fundamentals may be emphasized in such a way as to obscure the fabric which rests upon them, the reality of the new order which they have brought into being. This new order has been created by the revelation of God in Jesus Christ. By His descent among men on earth, by His death for man's sin on the cross, by His resurrection from the grave and His ascension into Heaven again, He has made a new world, none the less real because unseen. When He disappeared from the eyes of His disciples on the Mount of Olives, He withdrew into that invisible world to release its powers and blessings for His disciples, powers and blessings of which His own glorified and exalted Person is the source and fountain head. It is this new creation which makes the Christian system, and which it is the function of Christianity to declare to men.

It was the consciousness of this new world which had been opened to them, this new fellowship with God into which they had been brought, that was the characteristic thing in the lives of the New Testament saints. They were walking in the glorious liberty of the chil-

dren of God. They realized that they had been delivered from the darkness and bondage of this present evil world, and had been translated into the Kingdom of His dear Son. They had been made to sit with Christ in Heavenly places. Their citizenship was there, and from that unseen world they waited their Lord's return. These things were not simply so many items of a doctrinal system; they were different aspects of a great reality. And this reality was the heart of New Testament Christianity. Of course, it could be expressed in a system of doctrinal truths, as it afterwards came to be expressed; but it was not the advocacy of its several doctrines that gave New Testament Christianity its foothold in the world; it was the conviction of its reality as a whole. By it men that once were afar off were made nigh; through it they found they could draw near to God.

This is the significance of the Epistle to the Hebrews. The writer takes the Mosaic system and shows that it has given place to a "better thing," a new order, of which that old order was but the type and shadow. The great High Priest has accomplished eternal redemption once for all, and has passed through the veil into the presence of God. He is there in the greater and more perfect tabernacle not made with hands. When we come to Christ we draw near to this Heavenly world, and our lives are anchored in its eternal realities. Christianity is not the discovery of a new truth; it is the opening of a new world, the world of the ascended Christ.

The necessity for resolving the Christian faith into elements of doctrine arises, not from the nature of the revelation which it declares, but from our own limitations. The human mind can express the realities of the

new order only in doctrinal symbols. When these doctrinal symbols are held in proper balance and in right relation to one another the living reality behind them is most clearly exhibited. When ever any element of doctrine is lifted out of its place in the system and given undue emphasis there is failure somewhere to see Christianity whole, and there is danger that the reality itself will be obscured and disappear. While we should be careful to maintain correct views of the fundamental doctrines of our faith, something more is needed to understand the true nature of Christianity. As a little child opens its eyes in wonder upon the objects around it, until the reality of the world into which it has come dawns upon its new-born soul, so should we hold in wondering and reverent contemplation the new creation into which Christ has brought us, that its unseen and eternal realities may lay hold of our spirits. Except we become as little children we shall not enter, neither can we see, the Kingdom of God.

THE PLACE OF THE BIBLE IN THE COMING REVIVAL

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THE great day of refreshing from the presence of the Lord is at hand. The evidences of this are seen in many lands. In eight different countries unusual manifestations of God's reviving power are being witnessed. In certain parts of our own country the same is also true. In the state of Kansas the churches have been experiencing the most remarkable revival in the history of the state.

These things are not to be wondered at, for a number of God's people have, by the Holy Spirit, had the burden of souls laid on them as never before in their lives. These people have been laboring and agonizing as if for life. And indeed it has been for life, for they themselves feel as if life would soon be impossible unless God sends refreshing, in a quickened church and saved souls.

The most encouraging condition of all, however, has been the renewed interest manifested in Bible study. Multitudes have come to recognize that the Bible is the only book which has a message commensurate with the needs of men and the times in which we live. True, many men are to-day studying the Bible for no higher reason than to discover the way out of their business troubles or to secure a solution of their political problems or to find the wisdom to unravel our international tangles or to see if the Book handles in any capable way our social perplexities. Very well.

Yet in the face of all that, just think what it means to have men in all walks of life searching the Scriptures. Should these men find an answer to their inquiries it can be of value to them only when it is put into practice. Then, if the Word becomes the rule of their practice before it becomes the rule of their faith, it surely should not be long before they discover how imperfect is their practice without faith, and they will turn unto God who has revealed Himself unto them in His Word, crying: Lord we believe, help Thou our unbelief! Doubtless it would be much better were all men first to become children of God through faith in Jesus Christ and then were to search the Scriptures to discover the will of God, having determined to do His will when discovered. That would be ideal, but the ideal is seldom realized, even in matters of religion, in this world. The real thing which is truly worth while is to have men discover their need of God and then to recognize that He has spoken to us so that we can understand and apply His truth to our own cases even in practical matters.

However, the fact is, that the Bible is being studied to-day as never before in the history of the world. We know this is true because of the unusual numbers of adult Bible classes formed in the past two years. We know this because of the peculiar success recently of the Pocket Testament League. In Australia in a few months thirty-two thousand people have been reported as joining this League, and twelve thousand of them as making for the first time a profession of their faith in Christ.

Further, more Bibles are being published and sold and given away than ever before. And people are not now buying these, or giving or accepting them, as par-

lor ornaments. There was a time, not so long ago, when no family was supposed to be properly established without a family Bible. This Bible, however, was seldom or never used, save to inscribe in it the family record. All this is changed to-day. Bible publishers inform us that there is no demand for such Bibles and they are no longer published, but that the demand for Bibles for use is growing by leaps and bounds. The statistics of The British and Foreign Bible Society and of The American Bible Society, as well as information gathered from private companies, which produce Bibles, would indicate that last year there were published and distributed in over seven hundred languages and dialects about thirty million copies of the Bible or portions thereof. But the astounding fact is that the demand was greater than the supply. I personally know that one of the largest Bible publishing companies in the world was compelled to call in its agents because, while working at capacity, it could not begin to meet the orders for Bibles.

Then again translators are hard at work on still more languages and dialects. A new translation of the New Testament into Russian is being pushed vigorously, and it is planned to scatter eighty million copies of it among that sorely distressed people. For it is recognized that when the book of God's truth is received and read, accepted and practiced, it will bring not only salvation to their souls, but sanity in their civic and national lives. The knowledge of these facts has brought new confidence and courage to many believers' hearts. When the Word of God has free course it will be glorified in quickened and upbuilt Christian lives. This is the Bible's own testimony to itself. It is perfectly apparent to all thoughtful minds

that only God can save our civilization from total collapse.

But how are we to turn the thoughts of all the people of our nation, and through them the whole world, back to God? It would appear from what has been said above that the Lord has shown us His willingness now to revive His work and has also indicated the way in which we can prepare for and perfect that revival. He tells us: "My people shall be willing in the day of my power." Then let us prove we are His people by giving ourselves willingly to the execution of His plans and the working out of His purposes. It is necessary to do four things, viz:

1. The Bible must be not only read, but studied.
2. The study should be comparative rather than analytic.
3. The results of this study should be taught rather than preached.
4. The believers must put into practice the truth as discovered by this study and reveal their own vital contact with Jesus Christ, the Living Word.

1. The Bible must not only be read, but studied. "Ye search the scriptures," said Jesus to the Jews, "because ye think that in them ye have eternal life; and these are they which bear witness of me." But of what value was this study? It was minute, painstaking, literal, but unenlightening. For He who came to bring life and immortality to light was speaking to them and they knew Him not. We seldom ask a person, "Do you have a Bible?" but we receive the reply, "Yes." So also they tell us, "O yes, we read it," but even the reading is mostly haphazard and has no serious purpose back of it. The student of psychology or mathematics or any of the languages or sciences gets nowhere unless

he sets himself to the work with some system and with determined effort. Why is it that the most important of all books, which is the text book on eternal life, the revelation of God, the only book in which we can discover Jesus Christ who has made God known to us, should be accepted as if we could absorb all it contains without effort?

If other books have to be studied, this more. If other subjects require effort to master, this more. If to know man is worthy of a lifetime of diligent endeavor, what should we do who seek to know God and man? There is no way in which we can discover what we were, what we are, what we may be, what we should be, such as we have in the Bible. Man looketh on the outward appearance, but God looketh on the heart, and He has told us in the Bible some of the things which He knows are in the human heart. The picture is not a beautiful one. No wonder some men hate the Book. When we truly study this Book, we either hate it, because we refuse to heed its warnings and obey its teachings, or we love it, because it reveals to us the way of escape from ourselves, our sins, and death.

The revived study of the Bible will bring to pass a greater revival than the world has ever seen. Lord, set thy church to search the Scriptures diligently, and daily, to see whether or not these things are so. Let us study, but ever under the Holy Spirit's guidance, for He alone can open our eyes to behold its wonders. He alone can use it as a hammer to break our stony hearts. He alone can use it as a fire to melt our hardness and pour off the dross as He purifies our souls. He alone can wield this two-edged, sharp sword that divides asunder even to the bones and marrow and is the discernor of the thoughts and intents of the heart. He

alone can make this the ingrafted Word which is able to save our souls. He alone can beget us again, not of corruptible but of incorruptible, seed, through the Word of God, which liveth and abideth.

2. The study we need to-day should be comparative rather than analytic. It is a fine thing to analyze a book, to take it apart and discover its construction and see the plan and mayhap the purpose in the mind of the author. But I sometimes fear we have overdone this. There are those so interested in analyzing the flower they never see its beauty or become conscious of its perfume. There are those so skilled in mechanics they spend all their spare time taking apart and putting together the machinery and so are never ready to enjoy an automobile ride. As a boy I loved a watch, not that I might thereby know the time, but that I might take it apart and look at the works and then try to put it together again. It was great fun, but it had little if any practical value. Far be it from me to belittle any form of study that would make the Bible a more valuable book to mankind. It is not for me to say that all study of the Bible may not be valuable, but let us not miss its beauty or fail to secure its life-giving remedy or neglect its timely warnings or be so busy with its construction that we are unable to travel with it on the way of life.

To-day, for our purpose, we need to secure a constructive and comparative study of the Bible. We are not so much concerned about what the Bible has to say in one place or at one time or on one particular subject even, as we are to know the whole counsel of God concerning the outstanding questions of life and death. For example, does the Bible have a consistent message regarding sin? This certainly is an important question

for to-day, and a study of this subject is necessary. Such a study would awaken the consciences of many who are in the church, but at ease in Zion, as well as arouse multitudes who seem perfectly indifferent to all appeals made upon them regarding the dangers, from lawlessness, self-will, and satisfaction with the things of time and sense, which menace society and the nation and the entire world.

Yes, the Bible has a consistent message regarding sin. It runs through the whole from Genesis to Revelation. "In the day thou eatest thereof thou shalt surely die." "The soul that sinneth it shall die." "The wages of sin is death." "All have sinned and come short of the glory of God." There is little distinction made in the Bible regarding the particular kind of sin. It is just sin, whether it be fear or unbelief, murder or adultery, idolatry or lying. "None who is unclean or that maketh an abomination and a lie" can enter into life. It is when men sense the Bible's message regarding sin and God's hatred of it, for His holiness can not even look upon sin, that they cry aloud with Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts;" or like Peter exclaim: "Depart from me; for I am a sinful man, O Lord."

Then again, what does the Bible have to say about salvation? It is just as clear and consistent on this subject, fortunately, as it is on the subject of sin. It is possible, we learn (and here the wayfaring man though a fool cannot err), to get rid of sin, its pollution, its power. The message is plain again all the way from Genesis to Revelation. "He [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel."

“Look unto me, and be ye saved, all the ends of the earth.” “Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.” “Behold, the Lamb of God, that taketh away the sin of the world.” “The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.” “The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.” Yes, but how are we to come? We are left in no doubt regarding this. We are to come confessing our sin, committing all to Him. “If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” Having thus come and thus been blessed, we are then to go on unto perfection and work out, with God, our salvation. Then we become in Him saints, partners, co-workers, friends, aye even children, of God. “Now are we the children of God.”

Furthermore, when we compare Scripture with Scripture in this search, we find that God hath here put on record the experiences of men and women as definite evidences to us of the truth of His word. It is not therefore a matter of studying precepts which have never been practiced; we can see the effect of the obedience and disobedience in many lives, in both the Old and the New Testament. And in fact there are many precepts in the New Testament which it is difficult for us to appreciate, save as we discover that God has demonstrated their value in the lives of both worthy

and unworthy characters and then preserved for us the records in the Old Testament.

3. The results of this study should be taught rather than preached. Certainly we are to "Preach the word." What else is there to preach? Therein we find all climaxing in Him who also gives us a reason for preaching, teaching, repenting, and living. We preach Christ as revealed to us in the Scriptures, begotten of the Spirit, born of the Virgin, serving humanity, sacrificed for our sin, raised from the dead for our justification, ascended and enthroned forever, our Brother, Saviour, Lord, Prophet, Priest, and King, to work with us until the will of God shall be done on earth even as it is now done in Heaven. We rejoice that we can preach this constantly, nevertheless we must admit that an over-emphasis has been laid on preaching, and teaching has been neglected. Jesus went about all Galilee teaching in their synagogues, preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. Here teaching is put first, and that is its rightful place.

In 1891 I was sent by my college to the Northfield Student Conference. For the first time in my life I heard the slogan: "The evangelization of the world in this generation." The great question was, Is such a consummation possible? In order to make it possible large numbers of young people dedicated themselves to missionary work through the Student Volunteer Movement. The results, so far as the securing of the co-operation of the youth of America was concerned, were most encouraging. But this was not true of the great rank and file of the church. The people did not respond with their money. Consequently there were not sufficient funds to send all of these aspirants to mis-

sionary service. And while the number of students for the Gospel ministry reached its climax in the year 1896, from that date until the year 1922 there has been a decline in the number of students giving themselves to this work.

Now this abortive effort could have been avoided had we there and then inaugurated a teaching movement, somewhat after the plan of our Lord with His disciples. Jesus preferred to deal with the few rather than the many, and the one than the few. Not because He cared nothing for the mass of people—He looked on the multitudes and had compassion on them; but He saw that He could best reach, help, and save, the many through giving careful instruction to a few who in time would pass it on to others. This method would have developed systematic giving in the church thirty years ago, and the money would have been ready with the youth to reach and touch the uttermost parts of the earth.

Some one may affirm that such a plan would not have worked then. Well, supposing we had confined ourselves from that time largely to the training of teachers to handle the children and we had successfully taught the children since 1891, so that each year there had been added to the teaching force a body of youth who loved the Lord and recognized it to be their supreme privilege to teach a small group of younger persons the way of life, we would by this time have been well on the road to meeting the requirements of our slogan.

Winning the world for Christ is a tremendous task when we think of it in the large and conceive of it in the terms of preaching. But if we had started with one Christian in 1891, and he had won, through quiet personal work—real teaching—one other and then the two

had each won by the same method two other genuine Christians dedicated to the task of so teaching Christ that each one, in this doubling process, would have won and trained a partner each succeeding year, we know that the slogan of 1891 would be an accomplished fact in 1923. May we not now begin so to teach as individual Christians that the next ten years shall witness this universal revival through an effort as universal as the genuine membership in the Christian church.

We must study the Word of God. We must study, however, in order to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. But who can rightly divide the word irrespective of how much he works unless he is seeking by means of that work to teach others, by the Spirit, "the way of life."

4. Finally, the believers must put into practice the truth discovered through the study of the Bible, and thereby reveal their own vital contact with Jesus Christ. "Ye are my witnesses," said our Lord. We are to be not simply, students, teachers, preachers, but *revealers*. Men must be compelled to take knowledge of us, that we have been with Jesus and learned of Him. Yes, they must know that we live because Christ liveth in us. Not because we tell them so, but because they themselves see the evidence in our transformed and transforming lives. This is a skeptical age and men are hard to convince. Most unbelievers to-day love to reason, argue, debate. There is a pride of intellect which, perhaps as much as any one thing, keeps many from honestly facing the call of Christ and thereby surrendering themselves to Him.

To argue with any one on the need of turning from sin and self to the Saviour and yielding all to Him is

unwise. Very often the unbeliever, who may care for nothing but to win out in the discussion, goes away feeling satisfied with himself in consequence. The wise man, who is a careful student of his Bible, uses "the sword of the Spirit" in all such cases. "Thus saith the Lord" is worth more in reaching the heart and convicting the conscience of sin than all the dialectics in the world. A lifted up Saviour alone can draw all men unto Himself. Therefore it is ours to study the Word, teach the Word, apply the Word, but above all *live* the Word, for thereby we best lift up Jesus Christ. No man can gainsay the life. "One thing I know, that, whereas I was blind, now I see." No argument can overcome that evidence. The great thing now needed to bring a world-wide revival is to make Jesus Christ supremely great in the eyes of men. We prove His supremacy over all others naturally and easily when we prove, like Martin Luther, that Jesus Christ now lives here.

There lives to-day in a country community in Pennsylvania an old man, James Gailey, who is known to the world at large only because his son, Rev. Robert Reed (Bob) Gailey, is an international figure, having for years been secretary of the Young Men's Christian Association's work in Peking, China, and whose counsel has been followed by the leaders in China in many a crisis. James Gailey has lived a secluded life, but has for many years been a faithful member and officer in the Presbyterian Church. Several years ago the minister of the church was urging a woman to become a Christian. She refused, saying, "I don't believe there is such a thing as a Christian anywhere." "What about James Gailey?" inquired the pastor. "Oh, he's a Christian," was the prompt reply. Therefore, if

Jesus Christ can make a new creation out of one man and daily change him into the likeness of His own image, He can also do the same for me, for you, for any one who fully surrenders all to Him. But our Lord is not able to do this for us without the means of grace. And the principal means needed in this day is "the sword of the Spirit."

Recently a well known novelist asserted: "The Bible has lost its hold and nothing else has arisen to take its place, therefore, we need a new, modern, comprehensive, Bible to meet our present day needs." What think ye? Has the Bible lost its hold? No one can affirm it has who has used and is using the Bible. It is still the engrafted word which is able to save our souls. But to demonstrate this the church must emphasize its use, prove its value, and reveal its power daily.

About two years ago a new workman entered a large factory in one of our great cities. He seemed to be a quiet, cheerful, unassuming, hard-working chap. After about two months one of his fellow-workers approached him at the brief noon hour and said: "What is it that makes you so different from the rest of us?" "Just what do you mean?" he asked. "Why, you know, you are not the same as we are. You are different. What is it that makes the difference?" "Oh, I see what you mean," he answered. "Now, if you had asked, Who is it that makes you different, I could have answered in one word, *Jesus!*" Yes, that's what the unbelievers need to-day.

The Christian doesn't need a new Bible; he needs only to use the one given to us by the Holy Spirit through holy men of old. But the world needs a new Bible, a new revelation, and that it can only receive in

living form. We who love the Lord must be the “living epistles known and read of all men.”

Blessed are all they who are thus honored, for they shall come before His presence with rejoicing, they will not only be satisfied because they have awaked in His likeness, but even more so because others, through them, have been made alive in Christ Jesus. All such will hear the “Well done, good and faithful servant.”

SPANISH PAINTING AND RELIGION

By REV. T. H. WRIGHT, Chaplain of the Scots Church, Paris

THE influence of that strangely variegated movement within the Roman Catholic Church in the seventeenth century which is called the Counter-reformation was very marked in Italian painting.¹ The noble elements of the church at that time did much to foster the artistic enthusiasm and to maintain it. But the ignoble elements also wrote their impress upon the painters' work, and we have seen that it was symptomatic of a veritable decline. And what was true in Italy was perhaps truer in Spain, for no European country was so deeply influenced by the Counter-reformation, both for good and ill, as Spain.

That significant movement which left its mark, on the whole for good, on the life of the ancient church and on Europe, was originated in the first instance from an increasing desire on the part of many in the Catholic circles of Europe for the reformation of the church from abuses and scandals which had become patent to every candid mind. The Protestant Reformation and the constant traffic in students and scholars between Italy, Spain, and Germany would make the demonstration more complete. The spirit of the Renaissance was still powerful, even in its decline, and many of the most cultured and enlightened Catholics were moved by a true zeal to preserve and use its best elements for the purification and quickening of their church. This desire gave rise to new organizations, independent of

¹See *The Biblical Review*, July, 1917.

the Vatican, formed for common prayer and counsel. The Oratory of Divine Love was the first of these, and became famous because of the future cardinals and popes who took a leading part in it.

This company of ardent spirits, fifty or sixty in number, comprised Catholics of many lands and of most various types. At first, ascetics and humanists, reformers of doctrine and reformers of practical abuses, worked in harmony for their common enthusiasm, but later the varieties of thought and aim tended inevitably towards separation and finally to antagonism. Their cause suffered from the outset from want of a common practical policy, while they were confronted with the church which had one clear, definite aim, to defend itself against all attack, to recover, if possible, its lost territory due to Protestant secessions, and ultimately to eradicate these ever-springing heresies.

When Alessandro Farnese ascended the papal throne as Paul III he found these various orders, akin to the "Oratory," established in Rome, Padua, Venice (a congenial home), and other places. Instead of antagonizing them he made four of their leaders cardinals, Caraffa, Contarini, Sadoleti, and Pole, and appointed them, with others like-minded, to a Reform Commission which in due course presented a remarkably frank report. The famous *Consilium de emendanda Ecclesia* received a warm welcome among Lutherans, but largely for that reason, and because of the inveterate inertia of the church, it proved fruitless. The very effort of the Commission to suggest remedies for the manifest evils of the church brought out the diversity in the fundamental aims of its members. Caraffa, in particular, began to suspect his fellow

reformers of heresy and to withdraw from them, moving more or less swiftly towards reprobation. When later he became pope, as Paul IV, he placed the work he had helped to frame upon the *Index Librorum prohibitorum*. His defection came about naturally enough when it became clear to him that reform of morals in the church would involve also a breach in church doctrine and papal supremacy. But his case is typical of the whole mass of complications which so effectually thwarted the efforts of the reformers. Still it must not be denied that, in the later Council of Trent, the earnest contentions of these zealous men did in large measure survive all opposing influences and left this deep element of the Counter-reformation as a vital part of the church's life.

Nowhere was there a more persistent and practical pursuit of these desires for reform than in Spain, where the Counter-reformation had its main source. Throughout the protracted sittings of the Council of Trent, which lasted with considerable intervals from 1545 to 1563, the Spanish delegation, prompted if not controlled by the Emperor Charles V who had his own imperial ideas as to the nature of church reform and of where it was most urgently needed, were "the backbone of the opposition to the pretensions of the Curia. The work of Ximenes had borne good fruit, and the Spanish Bishops were the most learned and the ablest among the members of the Council" (Cambridge Modern History: The Church and Reform).

Earlier than the Council, Pope Adrian VI and Caraffa were both well inoculated with Spanish ideas of reform from their residence in Spain, the one as the Emperor's tutor and actual regent², the other as papal

²A. W. Ward: The Counter-Reformation.

nuncio to the court of Ferdinand. When Adrian became pope more than one memorial was presented to him by would-be reformers pleading for drastic inquiry into the papacy itself as the real source of ecclesiastical corruption. He received these with genuine sympathy and did his best to "oust Simon Magus from his time-honoured seat," beginning with his own household and the papal military establishment. But all Rome was against him, perhaps for no reason more than that he was half a Spaniard. In distress he had recourse to Erasmus but found him too much of a true reformer to commit himself to a Counter-reformation from papal hands. The German scholar would have preferred to help the good cause by bringing enlightenment and Scripture truth into Spain. As a matter of fact he had a greater influence in that country than in many other European countries, both by reason of the people who accepted his doctrine, and of those who most virulently opposed it. Spain was for a time divided into Erasmites and anti-Erasmites.

Spain not only instigated the Counter-reformation but was the most determined in the carrying out of its policy, and first by its thoroughgoing adoption of the Inquisition. When that institution was threatening to die out in Europe, "after it had stamped out heresy at an awful expenditure of human life, and at the cost of complete perversion of the spirit of Christianity" (Cambridge Modern History: The Church and Reform), Ferdinand and Isabella sought and finally obtained permission from Pope Sixtus IV to set up the Holy Office in their country. Formerly they had sought, under the direction of Ximenes in the spirit of the Renaissance, to regenerate the Spanish church. But now something more extensive and in-

tensive was in these royal minds. The action of Spain no doubt gave a new lease of power to this instrument of "reform" as a universal papal weapon, but its chief arena and its most terrifying action was in the Peninsula itself, where putting aside and refusing all regulation from Rome, the rulers used this inhuman engine to tyrannize over the whole life of the state. In the sacred name of religion they stained and distorted the whole spirit of Spanish ecclesiastical thought and piety.

The other organization which came into being to save the Church of Rome from foes without and foes within was the order of the Society of Jesus, the founder of which again was a Spaniard. The Spanish contention for the faith as they conceived it, with all its chivalry and devotion and with all the narrowness of unenlightened intensity, was summed up in the person and career of Ignatius Loyola. He was a true Spaniard, and as such he maintained himself and his work from too close relations with the Roman papacy. He preferred the atmosphere of Venice and Paris and even London to that of Rome. Spain was the land of ardor and chivalry and endurance rather than of scholarship and speculation, and in all these respects Loyola was her son, both in his positive and his negative qualities. In his youth he had taken a full share in all knightly exercises and in the chivalric spirit with all its emphasis on a one-sided honor. He shows no signs of any understanding of the Protestant spirit, but he will endure anything, and cause others to endure, for the honor and the extension of his church. The pungent sarcasm, the learning, the logical acumen of Erasmus were beyond him. When he read the *Enchiridion* of the great German he said it relaxed his fervor and made his devotion grow cold. And when,

“after his ascetic exercises and visions in the Dominican convent at Manrese and his infructuous pilgrimage to Jerusalem, he sat with heroic doggedness among the divinity students at Alcala and Salamanca, though already himself in some measure a popular teacher and a counsellor of beautiful souls, the Inquisition twice laid hands upon him ” (A. W. Ward, *The Counter-Reformation*).

When Caraffa and Paul III proposed to adopt the Spanish model of the Inquisition for the universal church, Loyola was completely in favor of it, but he was not so sure of Caraffa and declined to fuse his activities with the plans of the Cardinal for Central Europe. The eradication of heresy near at hand he acknowledged as a pressing duty, but to his adventurous mind a larger field for his society's activities promised more for the church to which his utmost was pledged. In Italy, finer spirits than Caraffa were suspicious—St. Carlo Borromeo for example—of the power and tendencies of the order. Spain itself was for a time unsympathetic to this society patronized by the Pope of Rome. Its progress was very much hindered by the jealous pride and national spirit of the clergy and the universities. But in spite of antagonism and distrust which it always encountered, its policy of being everywhere on the offensive brought about an enormous enlargement of the church in all Europe and in regions beyond. Whether the undoubted zeal manifested by the Jesuits was more for the aggrandizement of the church or for the honor of the Lord of the church, it might not be the part of charity to enquire too closely.

To understand Spanish religion and the art which sprang out of it, these facts of its history must be borne

in mind. The religion was such as could assist in the initiation and carrying on of such organizations as the Inquisition, and the Counter-reformation both in its worthier and its unworthier aspects. It was also such as could be formed by these movements, the product of an intense religious devotion unrelieved and uncontrolled by charity. Spanish religion could not but be permeated by this unnatural mixture of the sacred and the profane, and could not but be degraded with the whole national life. "The early part of the sixteenth century was a period of high culture in Spain. The universities of Salamanca and Alcala were famous throughout Europe. Before the end of the sixteenth century, the Spanish people, who had, up to that time, been second to none in love of liberty and many-sided energy, had been changed into sombre fanatics, sunk in ignorance and superstition, and retaining hardly a trace of their former buoyancy and healthy independence" (Inge, *Christian Mysticism*).

Between the opening and the close of this century the Inquisition, as the tool of the extremer Counter-reformation, had opened its new campaign of "Thorough" to restore Catholicism by force and violence. The religion of Spain, thus weakened and impoverished in its fundamental human instincts, inevitably moved towards violence and even hysteria in its sentiments of religion. Even the mystics of Spain, who were in many respects the salt of their time, could not escape the atmosphere of artificiality and narrowness in which they lived. Dean Inge writes: "Every historical example of a mystical movement may be expected to exhibit characters which are determined by the particular form of religious deadness in opposition to which it arose" (Inge, *op. cit.*). This is amply

exemplified by the vital aspects of Spanish mysticism. But it may be said that the movement will also be determined by the nature of the religious activity and interest with which it is closely associated and with which it is in sympathy. A one-sided attention to, and absorption in, a subjective religious enthusiasm can produce only a half-developed, and therefore distorted, life and character. It may bring forth monsters of devotion amounting to fanaticism finding its natural outcome in an Inquisition. Only when the enthusiasm is objectified, and the attention is turned upon the wider world of nature and of men, can the life be completed and made wholesome by a charity which makes Inquisitions, ancient and modern, impossible.

This fanaticism of a narrow outlook made mysticism helpless before the ruthlessness of the church. All the noble qualities of devoted souls like St. Teresa, her confessor, Pedro of Alantara, and St. Juan of the Cross, were first suspected and ridiculed, and afterwards bound to the engines of the Holy Office. They had no soul apart from the Inquisition and the Jesuits, and therefore they had no vital help to bring to the deep need of Spain, no larger faith, no more cheerful hope, no purifying, humanizing charity. Their own abundant labors of loving service were run into the molds of ecclesiastical bigotry.

Such being the character of Spanish religion, it is significant that in no country did the painting of its artists so closely derive its spirit from the national religion as in Spain. Once again we see how the church fostered art, and at the same time limited and controlled its expression. At first Spanish painting was carried on by visitors from the Netherlands who were warmly received in the Peninsula. The early

native painters mostly learned their art, and did their first work, in Italy, but when they come to work under Spanish church patronage their paintings are marked by a painful and passionate asceticism. An archaic angular style is deliberately adopted, as being presumably more pious. The subjects chosen, the spirit manifested, are laboriously ecclesiastical. Even when knightly and princely portraits are taken in hand the persons depicted more often bear a rosary than a sword.

Earliest of the greater Spanish painters was a native of Crete, of Greek parentage, who is known as El Greco (perhaps to avoid his proper name, Domenico Theotocopuli). He learned his art in Venice under the influence of Tintoretto. But, unfortunately for the fame of the artist and for the world, his original force was not developed until he took up his work at Toledo, where other influences of a less inspiring order came into play. The almost savage austerity of his paintings is traceable to the rugged, gloomy character of this ancient city where he worked. But not alone the city had part in the shaping and coloring of his paintings; his whole style and spirit became profoundly Spanish and took on a tremendous accent of intensity due to the artist's personality. Richard Muther, who has no sympathy to spare for Spanish mysticism, speaks of the "pathological degeneration of El Greco." The relentless nature of his realism, which at least contains the secret of his fascination for us in spite of all that is barbaric and uncanny, and the transcendental element which he derived from the mysticism of his church and time, are both seen in his painting of *The Dead Christ in the Arms of the Father*, in the Prado, Madrid. The situation is unusual and the conception

fantastic. The All-Father is frankly human, wearing a bishop's mitre and a white mantle in the folds of which cherub faces appear, without at all spiritualizing the conception. With sorrowful sympathy He bears the dead Son of His love. The compassion of the angels who gather around and help to sustain the body is not convincing. But the form of the Crucified is powerfully depicted and with more reserve than is usual with Spanish painters. Some influence of Tintoretto has certainly survived in this impressively rendered form, and the whole painting is a forecast of the characteristics of the later Spanish school.

A large Crucifixion in the Louvre shows the artist's inclination towards harshness in form and color, but the central figure is far from wanting in dignity and even majesty. In the Church of St. Tome in Toledo one of his most famous paintings is preserved, The Burial of Count Organza, which has the same blending of the actual, in the unflinching representation of a crowd of Toledans of every age and quality engaged in the burial, with the transcendental in the upper part of the painting representing the glorified host with the Christ and Mary preparing a welcome for the spirit of the departed. In the later period of the painter, less and less of the majestic is found, but, instead, unbridled extravagance apart from any sure foothold on the solid earth. In this apparent aversion to all that is stable much must be attributed to the painter's own abnormal temperament, but we shall not go far astray if we trace much of these later developments to the fantastic religious atmosphere which he breathed among the debased mysticism of Spain and in that dark old city of Toledo where he lived for nearly fifty years. But El Greco was, in spite of all the defects of his qualities, a

significant artist, who deserves to be studied in the land and the place where he worked.

Valencia also had its school of painters. Juan de Juanes studied in Italy among the followers of Raphael, in consequence of which he was called the Spanish Raphael. He was essentially a church painter, and among his works was a series of five scenes in the career of Stephen, the first Christian martyr, for the Church of St. Stephen in Valencia. One of these is now in the Madrid Museum, and represents the saint before his judges who close their ears to his words with shrieks of blasphemy, while their coming victim has "the face of an angel." The same museum has paintings by Ribalto, one of which is of the ecstatic ecclesiastical order showing the emaciated form of St. Francis of Assisi comforted by a lamb, as the symbol of salvation, and by an angel with smiling face who discourses sweet music to the rapt sufferer.

After the death of El Greco, in 1614, the most famous of the Spanish painters began their artistic careers. Ribera, Zurbaran, Velasquez, Alonso Cano, and Murillo were practically contemporaries in the beginning of the seventeenth century, 1580-1680 including the lives of them all. And this period, be it remembered, was that in which the Counter-reformation, with its Holy Instrument, was at its most virulent stage, and when the whole tone and quality of Spanish religion was suffering unspeakably by its frenzied zeal and piety.

Jusepe Ribera had been greatly influenced in his younger days by Correggio whose work he studied and imitated in Parma, and by Caravaggio with whom he was innately in sympathy, especially with his later paintings which tended towards the gloomy, primeval

style. This sympathy he carried with him to Naples, which was then a Spanish possession and where the Spanish spirit and religion and all its harsh accompaniments were in active operation. He is rightly classed among Spanish painters, for he shares most of the characteristics of that school. He has a strong preference for the bent, angular, rugged forms of aged peasants with weatherbeaten faces, and their whole forms worn and deformed with incessant toil and care. His painting, in the Louvre, of *The Adoration of the Shepherds* shows the fragile form of the Mother and her Child surrounded by rough shepherds of the Abruzzi in their coats of sheepskin. A lamb which the shepherds have apparently brought as an offering lies near the rough cradle of the Child. A passing woman bearing a basket on her head joins the scene, all of which is pervaded with a feeling of reverence. This most pleasing of all his paintings has outlook towards the hills on which the shepherds are seen in the distance occupied with their calling. Similar delicacy is shown in his representation of *St. Agnes*, in the Dresden Gallery, where the artist has depicted a face of dreamy soulfulness and a fair body covered by the miraculous growth of hair, according to the legend.

Other paintings of Ribera are far more Spanish in character and express the sinister inquisitorial spirit of the hierarchy. Subjects of martyrdom abound. The very air of the time suggests these, and we see *Bartholomew flayed*, *Lawrence roasted on the grill* or *Andrew hanging upon the cross*, in each case unnecessary violence being shown to the victim. Even when he deserts the Christian field and turns to the antique domain he still paints martyrdoms of *Marsyas*, *Ixion*, *Prometheus*. The only relief from this passionate,

fanatical, tortured spirit of the whole school is occasionally through the ecstatic, as when Ribera paints the angel bearing the vessel of water for the thirst of the great penitent, St. Francis of Assisi, seen in the Museum of Madrid, or when the ecclesiastical grandees of the day are represented in some church ceremonial. The wholesome effect of this escape is seen in the work of the next painter to be mentioned.

Francisco Zurbaran is as typical of the school in its darker aspects. The atmosphere of the cloister is over all his works, and at times he is only saved from sheer horror by the strength and majesty of his line. His excellence in portraiture and in the statuesque folds of his draperies is evinced in the Louvre example, the *Lying in State of the Holy Bonaventura*, which was one of four scenes from the life of this saint, painted for his church in Seville, a series which forms a group among other large paintings relating the legends of the orders, entitling him to be called the epic poet of monasticism. One of his paintings, *The Youthful Jesus Sleeping upon the Cross*, Museum of Madrid, gathers up both the more and the less attractive qualities of his work. He has also painted the portraits of Peter of Alcantara, the predecessor and teacher of St. Teresa, with solemn gesture and kindling countenance, and his masterpiece, in the Seville gallery, the *Apotheosis of St. Thomas Aquinas*. Zurbaran has the unquestioned power of painting men as they are, without too much embarrassment from his monkish environment, and in these respects he looks towards Murillo and the greatest of all Spanish painters, Velasquez.

While Zurbaran depicts the monastic and ecclesiastical, Velasquez rather reflects the courtly and knightly. Happily for his art, his main calling as a

painter was to limn the form and features of grandees. He himself belongs in spirit to that order. When he paints his own portrait he leaves no trace of the painter's craft about him. He, too, is a grandee, as seen in his self-portrait in the Uffizi, Florence, of a far finer kind than many whom he painted, and as we behold the superb mastery of his work we are in love with grandeeism. The great matter for the artist is that he escapes the monkish spirit, with all its limitations and perversions, and is free to follow his native genius and all he can learn of the true and beautiful from those who preceded him and from his contemporaries. He learned his art in Seville, where he was born, becoming the pupil, first of Herrera the Older whose undoubted skill as a painter is seen in his work in the Louvre, St. Basil Dictating his Doctrine, and then of Pacheco, a distinguished man in birth and in artistry, whose daughter Velasquez married when he was nineteen. Afterwards Madrid became his home, where he was appointed court painter in 1623. Visits to Italy in 1629 and 1648, if not oftener, enabled Velasquez to imbibe and assimilate the fine qualities of the Italians, notably of Venice.

Rubens also, in Flanders, the other stronghold of the Roman Church in the seventeenth century, owed much to Italy and Venice. But probably both artists owed even more to their friendship and to artistic exchanges with each other than to the influence of the church. Both of them belonged more to the future than to the past, and they anticipate some of the achievements of the modern schools. At the same time they are part of that movement which, after the breakdown of sixteenth century painting, took up the theme of fresh realistic art where it had been broken off in the

fifteenth century. "In the full cultivation of the seed that was contained in the Early Renaissance, and not fully developed in the height of the Renaissance, lay the future of the artist, in which all the great men of the seventeenth century, whether in Naples or in Flanders, Spain or Holland, shared equally" (Muther, *History of Painting*). Velasquez is not an ecclesiastical painter. The church domination did not apparently hold in the court of Philip IV. A freer spirit prevailed, and in consequence this court painter can express a more genial sense of things than his predecessors and contemporaries. In his paintings you "can forget the Inquisition."

In the earlier period, Velasquez delighted in homely scenes, such as *The Water Carrier*, in Apsley House, London; *The Making of an Omelet*, in the Cook Collection; and *The Topers*, otherwise called *The Triumph of Bacchus*, in the Prado, Madrid. His earliest known work was the *Adoration of the Magi*, in the Prado, painted when he was twenty years old, in which he shows the influence of Ribera. The *Adoration of the Shepherds*, now in the National Gallery, is a noble work with delicate realism and sympathy. One of the finest paintings of this earlier time is the *Forge of Vulcan*, in the Prado, in which the entrance of the light-streaming god, Phoebus Apollo, brings an unwelcome disclosure to the god of fire of his wife's unfaithfulness, and surprise to his companions at work with him around the anvil. The figures of the two gods are both realistically conceived, both being superbly human, the form of Phoebus being almost feminine in contrast with the essentially masculine frame of Vulcan. The masterly modelling of the partly nude figures and the impressive management of the light leave nothing to

be desired—except more of the same quality. About this time also he painted one of his few religious pictures, the Christ on the Cross, now in the Prado Museum. The penetrating nature of its realism, combined with its reserve and direct naturalism, remove this representation into another world from that of the usual Spanish religious paintings. Utter submission in the darkness is the note of this superb work, and there was no room for tortured expression in the mind of the artist or on his canvas.³

Among his later paintings the Prado in Madrid has the great historical piece, The Surrender of Breda, otherwise known as The Lances, from a prominent feature in the work. The fame of Velasquez might rest upon this painting, which combines an entrancing landscape (which the artist had not seen), masterly composition, great portraiture all harmonized by clear, fresh, and delicate coloring. The chief figure is that of the victorious general, Spinola, courteously receiving the surrender of men starved into submission. Spinola was dead long before this picture was painted, but Velasquez was well acquainted with his subject, having traveled with him to Italy by sea, and may have learned the nature of the occasion and its setting in that Brabant landscape from the victor's lips.

Many would give an even higher place to that most pleasing composition, also in the Prado, The Tapestry Weavers, a scene in the deserted convent of St. Isabel. "The truth of action is complete: the wheel of the elder woman moves not more certainly than the arm of the winding girl, robust of contour, delicate of hand. The realism here displayed was concerned with three things;

³ Cf. the similar spirit and genius in Dürer's small Crucifixion, in the Dresden Gallery.

and as two of these things are character and beauty, this is the realism which may claim to be Truth" (Wedmore, *Painters and Painting*).

As an example of the combination of incident and landscape may be instanced the National Gallery painting of *The Boar Hunt*, in which Philip IV and his retinue figure. In the Prado picture of *St. Anthony and St. Paul* the figures are only features of the wild countryside. The same gallery has the two rugged studies, first, of Menippus who was pronounced by Lucian to be the greatest snarler and snapper among all the old dogs, the Cynics, but whose portrait here suggests something genial beneath his cynicism, as if his bark was worse than his bite, and, second, of Aesop, the reputed author of the fables, a little treasury of homely wisdom which bears his name. But the National Gallery possesses one of the masterpieces of Velasquez in the *Rokeby Venus*, which for delicacy of treatment and refinement of conception is nowhere surpassed in similar studies. Compare for example, Goya's two *Majas*, draped and undraped, in the Prado. The earlier painter's *Venus* is the work of a gentleman.

But the most significant work of Velasquez, historically and in a measure artistically, was spread over both the earlier and later periods of his life. For thirty-eight years he was court painter of Philip IV of Spain, leaving Seville for Madrid. This king, like his predecessor Philip III, had inherited a realm disorganized and impoverished by the extravagance of Philip II, who was too absorbed in his fanatic ambition to Catholicize the whole of Europe to pay due attention to the real welfare of his own land and people. Perhaps it is not strange that Philip IV was not zealous to keep Spanish painters confined to ecclesiastical

subjects. Spain had suffered in this ardor for Counter-reformation, and the expulsion of the Spanish Moors in 1610 had brought about a terrible decline, almost to extinction, of industry, commerce, and agriculture. The whole life of the nation was still further accelerated towards ruin by other wars in Europe, and the ruler seems to have been content to leave his affairs and his wars to his favorite, Olivarez, who instigated other wars of his own.

Philip IV appears to have been well content, also, to spend his time in the pleasures of the court and of the chase, and to have himself and his family and retainers painted in great variety by an artist like Velasquez. Indeed the many paintings done for the royal court during those thirty-eight years reflect the character and occupations of the court, during the troublous times the people suffered, as few things could do. Perhaps the chief fact about this long reign was the encouragement and liberty it gave to the genius of Velasquez, and most of all the freedom from ecclesiastical proscription to follow his artistic imagination into whatever ways of greatness it led him. Velasquez was far from being a religious idealist, like Fra Angelico or Raphael, but the realism with which he painted the Court of Philip IV was a realism which knew how to pierce to the spirit and in that respect he showed the way to the future. If the spirit of his court subjects was so little ideal that was not the painter's fault. His virtue was the truth of his painting. The quest for reality which was the deepest impulse of the Renaissance was reincarnated in Velasquez and must have saved him from being hopelessly sated by the narrow circle which for so long occupied him. But he made that narrow court the field for a

tireless ingenuity, and he painted his chief subject, the King, in a great variety of situations, in state frequently, but also in the chase, on horseback for peace and for war. He did the same for the royal princes and for the all-powerful minister, Olivarez. The Queen and the princesses are presented in all their variegated glory. Further relief the painter found in depicting, in some of his most interesting work, the buffoons and the dwarfs of the courtly retinue. In this way he brought the fresh air of reality into the most secluded and artificial court in Europe. Each one is painted as he is, with nothing extenuated. The representations of royal personages were done for family portraits, and their chief merit in royal eyes was that they knew exactly who they represented.

The relentless veracity of Velasquez is better appreciated when his work is compared with that of Rubens whose paintings of these Spanish Hapsburgs were done during his stay in Madrid and may be seen in the Munich Pinakotek. Rubens has transformed the Philip IV of Velasquez—refined, nervous, sickly, and fragile, with pale, languishing face, long Hapsburg chin, and tired eyes—into a fresh corpulent gentleman ready for anything. The reserve in which Velasquez held his imagination concentrated that essential power of the painter on the innermost personality and developed that faculty which could produce such a masterly portrait as that of Pope Innocent X, now in the Doria Gallery in Rome. "Just because he did not inject artistic notions into this ancient and noble world, his pictures reflect so overpoweringly the essence of ancient Spanish royalty" (Muther, *History of Painting*).

When Velasquez was buried, with all the court

pomp and ceremony, the obsequies were celebrated of more than the painter. The greatness of Spanish painting was buried too. Juan Carreno de Miranda carried on the office of court painter and reflected a later stage in the decline of the Hapsburgs. Charles II became the subject in place of Philip IV, and some of those who had survived from that earlier time, like Mariana of Austria, but though the typical features remain, the light of genius has departed. Juan Parejas, who began life as a slave of Velasquez, has left a painting of the Calling of St. Matthew which anticipates Fritz von Uhde in depicting Scripture scenes in the likeness of his own day. As Uhde shows Jesus as a German peasant among other peasants, so Parejas represents Him as entering the office of a tax collector, where Matthew sits with other Spanish officials in seventeenth century garb, probably representing truly, in spite of the anachronism, the spirit of the occasion.

The religious painting which remained in Spain had its center now in Seville, but the inspiration of a vital faith was sadly lacking. The one-sided mysticism which the country developed was too far removed from practical life and too feeble, to create great art. And the Inquisition, though tending towards its suppression, was still actively engaged in searching out any sympathizers with Lutheranism who might lurk in Valladolid or Seville and in eradicating any inconvenient originality in religious idea which could be condemned as heresy, as among the Quietist followers of Molinos. The church had lost caste among the people and could no longer be turned to for artistic encouragement. But Alonso Cano, a contemporary and fellow student of Velasquez, produced works of much

interest, conceived in a far more tender spirit than most of the Spanish school. His *St. Agnes*, the bride of God and the patroness of chastity, seen in Berlin, and *The Vision of St. Anthony*, in Munich, are memorable. Paintings of the angel bearing up the dead body of Christ, and the Madonna praying to her Child, both in Madrid, are akin to the chief Seville painter's work now to be mentioned.

Murillo comes latest of all the best known Spanish painters, and in reality entered into the heritage of their achievements. The influence of Velasquez was marked in his work, for, before he settled down in Seville for thirty-seven years until his death, he visited Madrid and learned much from the paintings there which, besides the great paintings of Velasquez, included works of Rubens, Van Dyck, Titian, and other Flemish and Italian masters. But above all he was enabled to enter with Velasquez into that freedom from ecclesiastical dominance which made for truth and naturalness. On the other hand, the influence of the sinister side of the Counter-reformation made for a certain feebleness and listlessness which his religious paintings show, that is, in his chief works, for he was essentially a religious painter. Still, he reveals his greatest virtue when he comes nearest to the soil of nature and humanity.

Probably his most enduring works are those which depict peasant children and gutter-snipes. He has obtained their portraits surreptitiously, when they are most entirely unconscious of any future immortality in store for them, because most absorbed in the interests and delights of the present. The charming picture in the *Alte Pinakotek* in Munich of the three little ragamuffins, two engaged in an all absorbing game of

chance, the other equally taken up with the fruit which lies near and which he is sampling, is typical of the charm of these child studies. Other examples of the same kind are found in the Louvre, most convincing of the power of Murillo. In his religious paintings also, the introduction of the child element often gives their greatest charm, as in the painting in the National Gallery of little John the Baptist with the lamb; Jesus and John as children playing with a lamb, and with angels above them, kindred with them, in the Prado of Madrid; and not least in the Immaculate Conception, of the Louvre, where the rapturous angels take the place of the children. In this representation the wonder in the eyes of the Virgin lacks depth and solemnity and convincing quality. Children also play an important part in the picture of the Birth of Mary, also in the Louvre, both earthly and Heavenly children.

In Murillo's paintings of the visions and ecstasies of the saints, the genuine religious feeling of the artist has triumphed over the narrowness of monkish enthusiasm, credulous and fanatical, and with true human perception has attained to a nobler and more direct presentation. The legends embodied in these works have been depicted in many aspects in cycles which may be seen in Madrid and Seville, but some notable examples have found their way to other parts of Europe. The Angels' Kitchen, in the Louvre, gives the story of San Diego, a mendicant friar. The delightful picture of St. Anthony of Padua, visited in the desert by the Christ Child and an attendant bevy of angel children, is in the Cathedral of Seville, but the Kaiser Friedrich Museum in Berlin has a similar painting. The representation of the Vision of St.

Francis of Assisi, in which the saint embraces with tender fervor the dead Christ on the cross, and the Crucified frees his right arm to embrace lovingly the worshiping devotee, is in the museum at Seville, but the cycle to which the painting belongs is in Madrid at the Academy of San Fernando. In Seville is also the St. Augustine offering a flaming heart to the Christ Child. The human element in all these paintings gives his best opportunity to Murillo and accounts for the popularity he has gained with those who have little appreciation of the deeper qualities of really great art. The average person can understand Murillo, where he would be entirely bewildered with El Greco or with the later product of Spanish art in the paintings of Goya.

This significant painter and etcher has a very close connection with the Counter-reformation, for he lived in Spain as it had been left by that long-continued effort and passionate devotion of its church. Goya belongs to the aftermath of the movement, in the eighteenth and nineteenth centuries. Born in Arragon in 1746 he died in Bordeaux in 1828, and between those years many things of a revolutionary character happened in Europe with which the career of Goya was largely involved. He himself was a child of revolt, both in his personal character and conduct, and what he knew of life in courts and outside of them did not tend to make him more submissive as a citizen or as a painter. He lived through three generations and was painter to three regimes of Spanish royalty, Charles III (Don Louis, the King's brother being the real patron), Charles IV, and Ferdinand VII. After this king had been driven from his throne by the French invader, on his return he forgave Goya for

having subserviently made submission to Joseph Bonaparte during the interval.

Even more significant than these vicissitudes for Goya's art was the religious situation of Spain in this closing part of the eighteenth century. A dull, fierce, rebellious reaction had overtaken the people of Spain in regard to their church. Instead of a blind devotion to an irreligious religion there was mockery both of the church and its faith, and the threats of Inquisition and of hell alike left the people scornful and bitter. The national decay of the days of Philip IV had descended to lower depths, and the fate of Spain as the battle-ground of Europe in the earlier days of Bonaparte was dismal in the extreme. One can imagine this wild, plebeian, peasant-born painter creeping into the Alcazar to paint frescoes in place of the refined Tiepolo, or royal portraits where not so long before the court painter had been Don Diego Velasquez. Reaction and rebellion reigned supreme in the paintings, and especially in the etchings, of Goya. He is more than suspected of expressing his mockery of the court which patronized and supported him by painting them deliberately as they were, in all their pomposity and woodenness. Such an uninteresting group as that of the Family of Charles IV, to be seen in the Museum at Madrid, bears out the suspicion. Certainly there is a vast difference between these royal commissions and the paintings where Goya had a subject to his liking, such as the portrait of Donna Isabel Cobos de Porcel, in the National Gallery, which is painted with great breadth and abandon, and reveals a Spanish type of woman in every line, feature, pose, and glance. A real personality looks out upon the world with fearless effrontery. More than two hundred portraits were pro-

duced by Goya, differing greatly in quality and spirit, but never reaching to any conspicuous excellence.

Again, the painter can paint altar pieces with a good deal of correct feeling. But he prefers to deal with far other scenes, drawn from fantastic and sensational incidents which allow freedom to his dramatic and satiric instincts. The Prado in Madrid has one of his historical scenes, representing the French massacre of their prisoners on May 3 in Madrid. The Academy of St. Ferdinand, also in the capital, preserves paintings of a Madhouse, a Bullfight, a Carnival Procession, a Sitting of the Inquisition, a Religious Procession, all conceived in a spirit of savage satire. One virtue he undoubtedly possesses, in his delight to tear away the glamour from militarism and ecclesiasticism, but his wild ungoverned spirit and his personal unscrupulousness often drag away more than the glamour. He was not the man to distinguish between true and false reverence. His etchings and lithographs, many of which may be seen in the British Museum, reveal the heart of the man. There he found freedom to express all the uncanny bitterness of his revolt against all authority in kings or priests or people. In seventeen designs he represents what he had seen of the squalid and ruinous side of that war which his predecessors had covered with a mantle of glory. The designs are both fascinating and repulsive in their horror, but even Goya cannot exaggerate the disasters of the war. Some of the most interesting of the etchings are those in which he copies some of the most natural of the human figures done by Velasquez, all to be seen in the British Museum.

Historically the entire work of Goya has much

value, for after allowing for the personal equation in the artist, there remains a true reflection of the inevitable reaction against tyranny in church and state, against repression of liberty in human thought or action, and against an artificial and one-sided religion, a reaction tending towards revolt against the very foundation of faith and piety.

INDIA'S APPEAL TO THE WEST

By DR. J. C. R. EWING

It is not easy to realize the magnitude of the changes which a few decades have witnessed in the attitude of the great East toward the peoples and institutions of the Western world.

The present condition is the product of a gradual process which has extended through rather more than a century, and with it Protestant Christian missions have had more than a little to do. The fact that the many millions of China, India, and Japan have felt the influence of Christianity and Christian civilization to a degree far beyond that indicated by the mere statistics of the churches, is one that becomes increasingly obvious.

Confining ourselves for the present to India alone, it is to be noted that over and above the results which have accrued from the direct preaching and teaching of the Christian Scriptures, an inestimably great effect has been produced by the presence of a government, behind which there has been the Christian sentiment of Great Britain. This result has been seen in the final disappearance from the country of certain practices, more or less abhorrent to that sentiment, and the introduction of countless privileges and blessings. Amongst the gifts to the country in the bestowal of which the Christian missionary has actively and efficiently borne a share with the government, is that of education. The knowledge of the English language and its literature, has become very widespread, and no longer depends

alone upon the government or missionary, but is propagated in hundreds of schools and colleges which have no direct connection with either.

The multiplicity of vernaculars, of which there are almost a score, each possessed of a more or less elaborate literature, acted for an indefinite period as an almost insuperable barrier against anything resembling national unity. This obstacle has now been largely removed by the introduction of English as a means of effective and widespread communication. In the absence of this, Indian nationalism could never have found expression, and such great assemblies as the National Congress, with its full opportunity for men of all castes and forms of faith to discuss together their common aspirations, would have been an impossibility.

Furthermore, great events of recent years have occurred which have created an intense interest in, and desire for, such intercommunication and conference as had not existed before. Circumstances arose to shake the belief, on the part of the Indian, that there was something irresistibly superior in Western civilization. Serious thinkers had, for many years, been reading all that could be found in the way of appeal to national sentiment, in the writings of the more radical spirits of both hemispheres.

The constantly increasing number of Indians who visit Europe and America for purposes of study, or in some cases in the interests of political propaganda, is a not insignificant feature of the situation. The youth of the country, who are peculiarly inflammable and thus available as tools ready to the hand of the agitator, have made the task of the extremist a comparatively simple one. The vast majority of the thinking people of mature years are moderates, who are just

as genuinely nationalistic as the extremists, but they fail to appeal, as will be readily understood, so effectively to the mob as do the former.

Both great parties agree in one fundamental contention, which is that *svarāj*, or self-government, is desirable, and in fact indispensable. The moderates are content that this should be obtained upon lines already outlined by the Indian Government, and approved by Parliament; the extremists proceed upon the belief, real or pretended, that the government is not sincere in its purpose to lead India to the position of a self-governing portion of the Empire, such as Canada or Australia. The latter, following in the lead of Mahatma Gandhi, are endeavoring to defeat the provisions of the law providing for the gradual assumption of control of the people by themselves.

It is impossible to attempt here any detailed account of the reasons which have led to this most extraordinary situation. But the fact remains, that, in spite of the circumstance that within a few years a Council of State, an Imperial Legislative Assembly, and a Provincial Council for each province, in each of which the majority of the membership is made up of persons elected by the people, have been formed and are functioning with surprising efficiency, the extremist section of the people is unreconciled and refuses all co-operation.

Much has been written concerning the great outstanding leader of this non-co-operation movement, and yet his personality, his political theories, and his marvelous influence over vast multitudes of people, are practically as much of a mystery as ever. He has passed judgment upon Western civilization and pronounces it "Satanic." Possessed of a liberal educa-

tion, including training for the bar in England, he first became widely known in connection with the struggle to secure the rights of his fellow-countrymen in South Africa. His experiences there served to implant within him a profound distrust of the civilization of the West. During the Great War, he still believed that the triumph of the cause of freedom, for which Great Britain had taken up arms, might be expected to remove some of the worst evils of which he complained. Throughout the years preceding the Armistice he devoted himself to a very efficient and widespread effort in India, looking to the social and moral uplift of his own country, contending vigorously against some of the evils which he saw in connection with his own people. He attended missionary meetings, and indeed it has been said of him that he was so impressed by the doctrines of Christ that he was at one time on the point of accepting Christianity. He has shown on many occasions an intimate familiarity with the Gospels by reverently quoting Christ's words in support of his own plea for mutual forbearance and toleration.

The circumstance which led him to declare war against British rule, and everything Western, was the adoption, after the War closed, of what was known as the Rowlatt Act, designed to deal with the various seditious outbreaks which had begun to disturb many sections of the country. The Mohammedan extremists found a special grievance in the peace terms imposed on a conquered Turkey. To the surprise of many, Mr. Gandhi allowed himself to be persuaded that this Mohammedan movement was a splendid manifestation of religious faith. A combination was formed between the Khiláfat agitators and Mr. Gandhi providing for the putting forth of passive resistance in order to em-

barrass the government and to render futile all attempts to put into successful operation the provisions of the act for the better government of India.

The story of the events of the following few years is in many respects a sad one. Rioting, bloodshed, and almost all varieties of crime manifested themselves throughout the entire country. On April 13, 1919, a terrible disturbance occurred in Amritsar, where five Europeans were murdered and others put into circumstances of imminent peril. Hindus and Mohammedans fraternized and forcible methods of repression had to be adopted. In the confusion of the time excesses were committed on both sides, and acts committed with no other purpose in view but that of maintaining order were, however, of such a nature as to be altogether incapable of justification by the Christian public. From this time onward Mr. Gandhi's attitude became that of a violent opponent of everything British or Western, and this active opposition continued until about a year ago, when the government, realizing at last that the whole country was in danger of drifting into anarchy, resolved upon the arrest of Mr. Gandhi. During the months that have elapsed since that arrest, he has not personally figured as the leader of the people in their political plans, but in fact is to-day, more than any other, the real leader.

The principal of "non-co-operation" has failed to accomplish that which was hoped for by its advocates. Religion and politics have been in a sense welded together as a means of uniting the masses of the people in antagonism to constituted authority, and no one can foresee to what disastrous lengths this may lead. In his organ, *Young India*, Mr. Gandhi at one time made

the following statement, which illustrates the principle which he enjoins upon his followers:

“For me, I say with Cardinal Newman: ‘I do not ask to see the distant scene; one step enough for me.’ The movement is essentially religious. The business of every God-fearing man is to dissociate himself from evil in total disregard of consequences. He must have faith in a good deed producing only a good result; that, in my opinion, is the *Ghita* doctrine of work without attachment. God does not permit man to peep into the future. He follows truth, although the following of it may endanger life. He knows that it is better to die in the way of God than to live in the way of Satan. Therefore, whoever is satisfied that this Government represents the activity of Satan has no choice left to him but to dissociate himself from it.”

Those who are interested in the growth and development of the Christian church in India are, not unnaturally, interested in the position and attitude of its leaders in connection with these modern currents of thought within the country. In the first place it may be stated that there is much in the character and conduct of Mahatma Gandhi that makes a powerful appeal to the Indian Christian, and indeed to the European one as well.

Within recent years organizations representing the several provinces, and also one including within its membership delegates from all parts of the country, have been formed by the Indian Christians of all denominations, with the stated purpose of considering their interests in the presence of the new conditions. It is a significant circumstance that we find here for the first time in the history of India missions a definite disposition to bring about the practical obliteration of

denominational lines. In certain quarters union services have been inaugurated with the avowed purpose of doing away with the sectarian differences introduced by the West.

But quite apart from this impulse to form an Indian church, in which the Western sectional names shall have no place, there is the National Indian Christian Conference, in which we can clearly discern the reaction of the church to the impulse of that strong current of nationalism which has swept the country. The Christians are, as a rule, loyal to the British government. They recognize that their future welfare and the growth and material prosperity of the church are contingent upon the continuance of India within the Empire. Furthermore, they are not blind to the certainty that a widespread outbreak of fanatical opposition to the existing order of things would involve them in peril of a terrible disaster.

Nevertheless, the better educated and more conspicuous members of the community have been greatly aroused by the national sentiment which is so keenly alive among their Hindu and Mohammedan neighbors, and are conferring together as to what should be the attitude of the growing body of Christians in this time of national and racial ferment. Resolutions adopted by the All-India Christian Conference, held in Lahore in December, 1921, give unmistakable evidence that a large portion of the Christian community is bent upon giving voice to certain aspirations which they share in common with the non-Christians. A similar conference was held recently in Lucknow, of which the proceedings are not yet available in this country. The effect of this movement upon the spiritual life of the church

has not as yet become clearly manifest, but that it will be to any large degree disastrous is highly improbable.

This great body of Christians is largely the fruit of the labors of foreign missionaries from England and America, and this present tendency to sally forth upon a course involving great things, yet without waiting to secure the formal approval of those who have, in the past, been usually their only advisers, is rather startling.

The new spirit, while quite intelligible in the light of the new life of the country, tends, as was to be expected, to take positions which are not all of them the most reasonable or sane; and yet no greater mistake could be made than to frown upon or obstruct it. Undoubtedly, however, if it is met with sympathy and tactfulness by those who come from the West, it is full of the greatest promise for the upbuilding of the church of Christ in India. "After all," it is said, "it is an Indian Church of Christ that we desire to see grow and plant deep roots in India."

This church is as yet weak and poor in this world's goods. The vast majority of its membership, having been brought in within recent times, is very ignorant, and those who are capable of real leadership are comparatively few. It is recognized that the Western church has done wonderful things, without which there would have been no Indian church, and it is also fully admitted that without continued help in men and means, and this in a volume greater than at any time in the past, the growth which they long to see cannot be realized. At the same time it should be recognized that the comparatively small number of people who are equipped for leadership are, in many instances, of a type which the church in any country might be proud

of and for which they might thank God. These men and women desire to bear an active part in the direction and development of the church. They ask that they be trusted by the home churches to work upon terms of equality along with those who have come directly from those churches. It is practically a demand for the recognition by us of their capacity and fidelity. That this recognition should be given them is extremely important, and it is fully believed that the result of such recognition will be to stimulate the entire church in India, as well as the church in England and America.

The work of evangelizing the millions of that country has only been begun. Of the 319,000,000 people only 4,000,000 are numbered in the Christian church. In this time of unrest and racial antagonisms it is imperative that the church in the West accept thankfully and readily the offer of our brethren in the East. They are unquestionably in an attitude of mind to go forward with vigor and enthusiasm in the task which they have, unfortunately, left largely to the foreigner. But unless the way can be opened to them to do so, by meeting them frankly and in a spirit of heartiest co-operation, there is great danger that they may be tempted to withdraw their interest from a body which has been, rather unfairly it is true, styled "a Western-made church," or to be divided into a variety of sects and parties to the detriment of the great cause which they and we love.

Along with this nationalism, or it might indeed be said in spite of it, there is abundant evidence of an increasing enthusiasm within the church for the proclamation of the Gospel of Christ. The president of the

National Missionary Society has recently said in an appeal to the constituency of that society:

"Our only safeguard lies in men and women who walk closely with Jesus Christ, who live in the Secret Place of the Most High, being in the church and engaging in Christian work. We need in India at the present day a quickening in our churches of this longing to understand the Mind of the Master, and live His life, whatever be the consequences."

At the last meeting of the General Assembly of the Presbyterian Church in India, an entire day was spent in intercession for an outpouring of the Spirit of God upon the churches. Afterward and doubtless largely as a result of this time of prayer, a proposal was made that the church should take into serious consideration the sending forth of missionaries to some needy and unoccupied part of the world, such as Thibet.

The heading of this article was chosen because of the belief that the conditions in India, which have been touched upon but because of lack of space in the limits of one article could not be fully described, constitute in themselves an appeal which ought to be heard by a multitude of young men and women who desire to find a sphere of service in and along with a growing church, and who realize that the highest form of service is that which may be done in building with the people, under the guidance of the Holy Spirit, an edifice in which the great Head shall be glorified. This thought is significant of the reason for the adoption of the title, *Building with India*, for a book by Dr. Fleming, which is now being very widely studied throughout all the churches.

The great country of which we write is in dire need

of spiritual help, which can be most effectually given to her by the presence there of increasing numbers of those who, having been called of God to such service, have a definite message to convey. The country is almost overwhelmed with doubts, and what it needs is the clear teaching of the Word of God, given in the spirit in which Christ Himself taught those who came to Him.

PRINCETON, NEW JERSEY.

PROPHET AND PROPHECY

A BIBLICAL WORD STUDY

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II. PROPHECY

BEFORE taking up any study of prophecy it would have been well to finish the other six points about the prophets, as indicated at the beginning of this paper, for unless we know fully what a prophet was, we shall never get to know fully what a prophecy really is. But as that would have made our study a volume instead of a brief paper, it is impossible here. The brief study of the words used to designate the prophets has sufficed to show that each one of them indicates some of the most important facts relating to their position, purpose or duty. In like manner we shall see that a study of the words chosen to designate that which was spoken or written down by the prophets may also yield valuable information about the real nature of prophecy.

Examining the Old Testament we shall find that nine words have been employed to name a prophet's message, and then we find a broader designation which has very frequently been used in the same technical sense. Of the nine words seven have been derived from the same roots as the three Hebrew words for prophet; we may therefore classify them for study under these three names. In the New Testament only one noun and one adjective, both directly connected

with the word for prophet, call for attention in this connection.

1. Words connected with *nabi*. Recalling our conclusions about the word *nabi* as well as its root *naba* we shall find no difficulty in determining the significance of the two words we have to study here.

Nabi, exactly identical in shape and sound with the word used for prophet, is found in Daniel 9: 24, denoting prophecy. Construction and context make it clear that we can not translate it prophet as in the three hundred and seventeen places where the word otherwise occurs. It is of course possible to regard it as a peculiar use of that word, owing to metonymy of agent for act. Then the meaning would simply be that which was done (spoken or written) by a prophet. But it seems better to conclude that we have here an independent derivative which only by accident has become homomorphous and homophonous with the other word. That other word designated the agent performing the act indicated by the root verb; this then indicates the result produced through the act specified by the root verb. Hence its meaning may be broadly paraphrased as the declaration made at the command of God and with His authority.

Nabuah is found in only four places. Once it is used about a single specific prophecy (Neh. 6: 12); twice it is used, either in the same sense, or, what seems much more likely, referring to the activity of the prophets through extended periods (2 Chron. 15: 8; Ezra 6: 14). In the fourth place it does service as the title of a book, compiled by the prophet Abijah, chronicling the reign of Solomon (2 Chron. 9: 29). As it is the passive participle of the verb *naba* its actual meaning is almost identical with that of the previous word, that

which has been declared at the command and on the authority of God.

What we learn from these two derivatives is, then, that a prophecy is not just any kind of declaration, but only such as have come from God. While they draw our attention to the outward form (a solemn announcement, an authoritative declaration) they still more lead us to think of the source from which they have come and from which they derive their solemnity and authority. Both these words thus harmonize well with the direct statement in 2 Peter 1:21.

2. A word connected with *roeh*. While there are four words derived from the root *raah* that are used in connection with prophetic activity, three of them are used in such a narrow sense that they do not come in for consideration here (they refer only to the mode of reception). Thus we have only one word here.

Mareah, although used twelve times, calls for our attention only in one passage, where it is used of the prediction telling Eli that punishment was to come over his house (1 Sam. 3:15). In ten passages it refers to a mode of reception, like the other three derivatives mentioned above. In the remaining place it is used in the peculiar sense of mirror (Ex. 38:8). Noticing that it is a noun derived from the causative mood of the verb *raah*, even this peculiar use is of interest here. The meaning of the causative mood is of course to cause to see, to show, to reveal. Thus the Jews asked a man to *discover* to them the secret entrance to Jerusalem (Judges 1:24, 25), Jael *showed* Barak Sisera, whom he otherwise never would have found (Judges 4:22). King Hezekiah himself *showed* to the Babylonian ambassadors everything in his house which they under ordinary circumstances never would have been per-

mitted to look at (Isa. 39: 2, 4; 2 Kings 20: 13, 15). And thus in all the cases where it is used of man showing man something without exception it refers to things which he could not find out for himself or be permitted to look upon in any other way. As a mirror gives a man an opportunity to see what he otherwise could not see, this use of the noun is in full harmony with the common use of the causative mood from which the noun is directly derived. But there is still a point worthy of careful consideration. While the verb is used of man in eighteen places, the much more frequent use is that God *shows* man something, *reveals* something to him (Gen. 12: 1; 41: 28; 48: 11; Ex. 9: 16; 25: 9, 40, etc.—altogether forty-seven times). Thus we have reason to conclude that *mareah* means a revelation from God to man of that which man himself could not find out, discover or obtain information about.

3. Words connected with *chozeh*. *Chozeh*, used twenty or twenty-one times in the Old Testament as a designation for prophets, is only one of a large number of derivatives from *chazah*. Among these six are directly connected with the activity of the prophets, and of these again four are used to designate prophecy.

Chazon is used thirty-five times, but the narrow sense is quite common, as it is clearly found in fourteen places (1 Sam. 3: 1; Ps. 89: 19; Jer. 14: 14; Dan. 8: 1, 2, etc.), while there are nine passages where it is difficult to decide whether the word denotes a vision as a means of obtaining a prophecy, or the prophecy obtained through a vision (Lam. 2: 9; Ezek. 12: 22-24; Dan. 8: 13, 17, etc.). Still there are twelve places to be looked at here. Of these seven refer to specific prophecies, such as that transmitted by Nathan to David (1 Chron. 17: 15), the denunciation of the apostate Jews

by Ezekiel (Ezek. 7: 13, 26), or that uttered by Habakkuk against Babylon (Hab. 2: 2, 3), and that most wonderful vision of the remaining three world powers, recorded by Daniel (Dan. 8: 26). Then in one place (Jer. 23: 16) it is used of something spoken by a false prophet; the reason this passage is so valuable for us in this connection is that it plainly states that it does not proceed out of the mouth of Jehovah, as it is implied that it ought to, but has no deeper source than the heart of the false prophet himself. Besides these seven passages we have four in which the word is used in a very broad sense, including everything written down by a prophet, as it stands as title for three prophetic books (2 Chron. 32: 32; Isa. 1: 1; Obad. 1; Nah. 1: 1). The only remaining passage shows, however, a still wider use of this word, as it there includes not merely all the three meanings already noted, but even something more; the fact is, it seems to be synonymous with the revelation of God (Prov. 29: 18).

The formation of this noun shows that, like *nabuah*, it was originally an abstract noun; its proper meaning has therefore been discerning, perceiving. But our investigation has shown that it, also like *nabuah*, by metonymy of the abstract for the concrete, is always used as a concrete noun and has come to signify that which has been perceived. By further metonymy, of contained for container, it again, like *nabuah*, has been adopted as a descriptive title of the books in which the prophets wrote down what they had perceived.

Chizzayon is used nine times. Its first occurrence proves it to be nearly identical in sense with *chazon*, as it in 2 Samuel 7: 15 stands instead of that word in the parallel passage (1 Chron. 17: 15). Its exact sense is perhaps doubtful in two passages (Isa. 22: 1, 5). In

the remaining places it is clearly used in the narrow sense only. The difference between these two words is only that *chizzayon* is more intensive; the only way we could reproduce the difference in English would be to add some qualifying word. We might thus translate: That which has been exactly distinguished, clearly perceived or fully discerned.

Chazuth is found five times, but only twice in the sense of a prophecy pronounced (Isa. 21:2; 29:11). Once it is used, in full harmony with its proper meaning and with its relation to *chozeh*, about agreement or alliance (Isa. 28:18). In the remaining two places (Dan. 8:5, 8) it means only notable, remarkable or easily discernible. All this is grammatically correct, as it is only the regular passive participle (like *nabuah* of *naba*) used as a concrete noun. Its significance is thus, that which is perceived.

Chaza, another derivative noun, identical in shape and sound with the root itself, is used only once, and then in the plural form as a title of the book compiled by the prophet Iddo concerning the reign of Solomon (2 Chron. 9:29). The proper meaning of this word is practically the same as that of all the other derivatives already noted, as the formation shows that it was intended to denote that which was produced by the act indicated by the root.

The important fact to which our attention is drawn by all these four derivatives is, that a prophecy is based on the actual perception of an objective reality. It was not a subjective fancy or a mere phantom or the imagination of a disordered brain, but an objective reality which was at the foundation of what we call a prophecy. That these realities were made visible to them by an Almighty God is not merely hinted at in

one of the words already noted (*mareah*), but is also everywhere implied as further study would most indisputably prove.

4. *Massah*. This noun is derived from the verb *nasa*, which is used about seven hundred times in the Old Testament. Its primary meaning has been to lift up, but it has branched out in so many directions that the Authorized Version has used sixty-one different English words or expressions in the attempt to reproduce its varied meanings. For this reason it is somewhat difficult to determine the exact meaning of this derivative, and accordingly scholars disagree. Grammatically it is the infinitive of the verb *nasa*, and used as a noun it would merely denote the act indicated by the verb. The difficulty is to determine what act the verb denotes in the various passages where this derivative occurs. From the original meaning, to lift up, it has among other things also come to mean to take up, to take up and put upon oneself, thence to bear, to carry, etc.

From the significance, to carry, this derivative is used in seven places about burdens carried by beasts (Ex. 23: 5; 2 Kings 5: 17; 8: 9, etc.), and in sixteen about those carried by man (Num. 4: 15, 19, 25, 27, etc.; 2 Chron. 20: 25, etc.). By a natural transition it is used six times of mental burdens or difficulties (Num. 11: 11, 17; Deut. 1: 12; 2 Sam. 15: 33; 19: 35; Job 7: 20), once about debt (Neh. 10: 31), once about taxes (2 Chron. 17: 11), and once about oppression (Hos. 8: 10). But it is also used once about that which is highly valued, that is, regarded as weighty, important, highly lifted up or exalted (Ezek. 24: 25).

While we have no difficulties in these thirty-three places, we have still thirty-three occurrences left where

it is harder to determine the exact meaning. In three places it seems to mean singing (2 Chron. 15:22—twice, 27). As this is a lifting up of the voice, an easy solution is immediately at hand. But then we find twenty-eight places in which the only certainty is that the word denotes a prophecy, but why and how it came to do such service is still uncertain. As examples of its use, we find it in Isaiah in 13:1; 15:1; 17:1; 19:11; 21:1, 11, 13; 22:1, 25; 23:1; 30:6; Nahum 1:1; Habakkuk 1:1; Zechariah 9:1 (the rest will be noted later).

Beecher argues that its use in 1 Chronicles 15:22, 27 may possibly indicate the nature of its use in matters prophetic. He says also in a kind of explanatory definition: "The word *Massah* is used to denote a prophecy of a certain kind from the days of Elisha and later. A '*massa*' is poetic in form, and in most cases minatory in character, and always relatively brief." This definition will however need some modification. A *massa* is not always brief; Malachi uses it as a title for his whole book. Nor are they all minatory, for although there are threats in Malachi, exhortations, arguments, and glorious promises occupy a far more prominent place. And the same is the case in Zechariah, who uses this word as a title for one of his prophecies which in fact contains some of the most precious promises of his whole book (12:1). Finally we find the word used twice in the book of Proverbs (30:1; 31:1) as title for two passages which are not even prophecies in the common sense of that word, nor do they contain a single threat, while they are full of precious declarations, humble prayers, practical instruction, earnest warnings, and a unique hymn in praise of a virtuous wife. Here we have a highly poetic form,

but in the prophetic books this is not nearly always the case.

Still most of the prophecies called *massa* are of a distinctly minatory character, hence many of the Bible translators ever since the days of Jerome have translated this word, "burden," finding the point of similarity in the heavy, oppressive, crushing nature of both. The same fact is apparently indicated in Ezek. 12: 10, where the word seems used purposely in a twofold sense: First, about Ezekiel carrying his belongings on his shoulder in order to indicate the absolute certainty of the exile; and secondly, about the prophecy implied in this carrying of his possessions.

In Jeremiah 23: 33-38 we have this word eight times. It is clear that the people, disgusted with what Jehovah taught them through His prophets, did use the word *massa* in the sense of a heavy and depressing declaration. This use of the word the Lord prohibits, and then He uses the word in what appears a twofold sense: "Every man's word shall be his burden" (v. 36), meaning that to those stubborn, hardened sinners he would no more speak through His prophets; after this the only prophecy (*massa*) that they would get for their guidance would be merely their own word; and this word, unable to save, guide, strengthen, cheer or incite them, would indeed be unto them a *massa*, that is, a heavy burden, weighing them down, and making it impossible for them to avoid destruction.

If this double meaning actually exists in these two passages, it seems that the old explanation of *massa* as heavy utterance, crushing announcement or grievous declaration might not be so far wrong. At the same time it seems unreasonable to suppose that a derivative, so closely connected with its root as this word is, should

be confined to one meaning when its root is used in so many widely divergent senses. That it really is not thus limited we have seen from one example (Ezek. 24:25) among the first thirty-three passages. Thus we surely may regard it as a perfectly fair inference, like the root, the derivative that, according to context, construction, and contents of a passage, may be used with varying significations. Exalted utterance, stately declaration, important announcement, solemn proclamation, and similar expressions would be in as full harmony with the nature and use of this word as the old explanation. And supposing this to be correct, it will be seen that it is an exceedingly suitable word in each and all of the twenty-eight passages where it directly and undoubtedly refers to prophecies as well as to the two passages in Proverbs.

While this word does not contribute as much as some of those already noted, we may learn something anyway from it about the weighty, solemn, and exalted nature of a prophecy.

5. *Newm.* This word is found three hundred and fifty-five times in the prophetic books, and except once (Jer. 23:31) everywhere followed by the word Jehovah. Frequently other names of God are also used; thus Jehovah Adonai once, Jehovah Adon Zebaoth thrice, the king whose name is Jehovah Zebaoth twice, Jehovah Zebaoth once; but Jehovah Elohim is the most frequent combination, as it is found seventy times. Outside of the prophetic books this word is found only twenty times. Of these it is connected with the word Jehovah in ten places (Gen. 22:16; Num. 14:28; 1 Sam. 2:30—twice; 2 Kings 9:26—twice; 19:23; 22:19; 2 Chron. 34:27; Ps. 110:1). Six times it is connected with Balaam (Num. 23:8—twice;

4: 15—twice, 16), twice with David (2 Sam. 23: 1), once with Agur (Prov. 30: 1), and once with sin (36: 1).

The word is really a participle used as a noun. It is derived from a verb that means to whisper, but Jeremiah 23: 31 is the only place in the whole Bible where it is used. It seems natural to connect this word with the familiar expression, "a still, small voice" (2 Kings 19: 12). When Elijah heard that voice he covered his face, for he knew that it was Jehovah who spoke to him. It may be a mere fancy, still it does not seem so far-fetched to imagine that it was in such a voice that the Lord formerly had communicated to Elijah what he was to transmit to those to whom he was sent, and that this was the reason why he at once recognized it. It has been suggested that this was the case with all the prophets and that this was the reason why this word, meaning only whispering or "what has been whispered," came to mean an oracle, a revelation, or a prophetic declaration. That it is used in this sense in the Bible is clear, although our translators have everywhere translated it as if it were a regular verb, said. As we have no other explanation of this transition, this may serve for the present.

When we remember that Jehovah is the name by which God is pre-eminently designated when entering into fellowship with His creatures, it is only natural that this name is invariably used with this noun, even where other names of God are also used. Even the ten exceptions are only seeming exceptions. When we speak of Balaam's, David's or Agur's oracle, our thoughts are of course directed to these men, but nevertheless we do not think of them as the source of the oracle which they declare; we regard them merely as

the channel, and look up to Jehovah as the source. In only two passages does it look as if we had real exceptions. One is the passage where we have the only occurrence of the verb (Jer. 23: 31). Translating literally it reads: "Behold, I am against the prophets that use their tongues and *whisper*: Oracle." In other words, God hates those who attempt to deceive people, either by pretending that they are going to give them His oracles, or attempting to give them something "just as good," or "actually superior," and then in reality speaking only what are their own faulty, misleading ideas.

That the verb is used here in this connection, the only place in the whole Bible, is very interesting. It at least very strongly suggests that they put themselves in God's place, usurping His right to teach men, and even, as far as they could, aping Him while they opposed Him. Of course this is actually what is done by every one that does not faithfully proclaim His word. In the other passage where we have an apparent exception (Ps. 36: 1) sin is personified, and the influence it exerts on the hearts of men is spoken of as a declaration which they regard as an oracle, that is, either as a revelation from God Himself or as something equally valuable, trustworthy, and authoritative (the word for sin in this passage is *pasha*, rebellion, and the word for the wicked is *rasha*, confusers; they confuse even the incitement to evil with the saving word of God, and sin is that which rebels against God, usurps His place, and at times apes Him in order to dupe and deceive men).

Thus we see that this word in all its three hundred and seventy-five occurrences is consistently used in the same way as a revelation coming from God. Instead

of the old translation, "said Jehovah," it would seem well to have, This is the oracle of Jehovah. It would suggest what is everywhere implied, that it is a directly communicated declaration from God to man through His prophets.

6. "Word of Jehovah" and similar expressions. The word of Jehovah is such a general term that it would be natural to suppose it used only in the broadest possible sense, including everything spoken by God. It is also used in such a way in the Bible. Thus in the only two places where it occurs in the Psalms (33: 4, 6) and in three places in the historical books (1 Sam. 15: 23, 26; 1 Chron. 10: 13) it seems entirely unlimited. Then we have it used in a limited sense four times in the Pentateuch (Ex. 24: 3, 4; Num. 15: 31; Deut. 5: 5) and seven in the historical books (Josh. 8: 27; 1 Sam. 15: 1; 1 Kings 12: 24—twice; 1 Chron. 11: 4; 2 Chron. 34: 21; 35: 6), referring to the laws and commandments given through Moses or to special precepts given for special occasions.

But the use that interests us in this connection is the one that is found five times in the Pentateuch (Gen. 15: 1, 4; Ex. 4: 28; 9: 20, 21), sixty-eight times in the historical books (Josh. 3: 9; 1 Sam. 3: 1, 7, 21; 8: 10; 15: 10; 2 Sam. 7: 24; 24: 11, etc.), and in all the one hundred and sixty places where this expression occurs in the prophetic books (Isa. 1: 10; 2: 3; 28: 13, 14, etc.). In all these two hundred and thirty-three places out of a total of two hundred and forty-nine it seems to refer directly to revelations given by God through His prophets, and in most cases these revelations are even of a predictive nature. While it frequently refers to a single specific revelation, we find also places where it is used as a title for a whole book (Hos. 1: 1; Joel

1:1; Micah 1:1; Mal. 1:1). That it also in many other places is used with a similar broad meaning is clear (Isa. 1:10; 28:13, 14, etc.).

A special use of this expression occurs in the distinctly technical phrase, "The word of Jehovah came to", etc. It is this use we have in the very first places where it occurs (Gen. 15:1, 4), sixteen times in the historical books (1 Sam. 15:10; 2 Sam. 7:4; 24:11; 1 Kings 6:11, etc.), and not less than ninety-nine times in the prophetic books (Isa. 38:4; Jer. 1:2, 4, 11, 13, etc.). Twice it is combined with *massa* (Zech. 9:1; Mal. 1:1) which we might translate: The solemn promulgation of the word of Jehovah.

There are four similar expressions, of which we may first note "the word of Elohim," used altogether seven times. Twice it seems used in a general, unlimited way (Ezra 9:4; Isa. 40:8), but otherwise it refers to revelations given by God (1 Sam. 9:27; 2 Sam. 16:23; 1 Chron. 25:5). Twice it is used in the phrase, "the word of Elohim came to," etc. (1 Kings 12:22; 1 Chron. 17:3). In the same two places we may note the peculiarity that their parallel places (2 Chron. 11:4; 2 Sam. 7:4) both have "the word of Jehovah," thus proving that practically there is no distinction in sense.

"The word that came from Jehovah" is an expression confined to Jeremiah who uses it thirteen times (7:1; 11:1; 18:1, etc.). Twice he also uses an abbreviated form, "The word that came" (25:1; 44:1), in exactly the same sense, limited to specific prophecies.

"The word which Jehovah spoke" is twice used as referring to the law (Ex. 24:3; Deut. 9:10), but in the other fifteen places it everywhere refers to specific revelations from God and that even mainly of a predic-

tive nature (Ex. 4: 30; 16: 16, 32; Deut. 18: 22; Josh. 14: 6; 21: 45, etc.).

"The word that Jehovah showed" is found thrice (Num. 23: 3; Jer. 38: 21; Ezek. 11: 25).

What we may learn from these expressions in the two hundred and seventy-one places where they are used about prophecy may be only elemental facts; still they are at the same time, as elemental facts always are, of the utmost importance. In the first place, we have our attention drawn to the fact that a prophecy was something objective, existing before the prophet became aware of it. It did not originate in the prophet, nor did he discover it, but the Lord Himself showed it to him; he heard only because Jehovah Himself spoke it to him. It was a word belonging to Jehovah, proceeding from Him, revealed by Him, expressing His thoughts and plans, and merely transmitted through the prophets by God Himself to those to whom He wanted to make it known. God was its only source, hence it partook of His eternal, unchangeable, absolutely reliable character; He was the force within it, hence it was a living, powerful, active word; He was the guarantee behind it, hence its perfect realization was always certain.

7. *Propheteia*. In the New Testament we have the noun *propheteia* used nineteen times, and the adjective *prophetikos* twice. Like *prophetes* each word consists of three parts, the first two of which are identical in all three words, meaning declaring beforehand or declaring publicly. The suffix *teia* indicates the performing of the act referred to in the body of the word, or in classical Greek, by metonymy of effect for cause, the ability to perform such action, or, by a further metonymy of cause for effect, the result of such action.

The suffix of the adjective indicates relation to the action referred to in the stem.

The use in the New Testament conforms in every particular with this etymology. The adjective is used once to characterize the books of the prophets (Rom. 16:26), and once in a general way about all their utterances (2 Pet. 1:19). We might give its full significance as, resulting from the activity of the prophets. The noun is used, as in classical Greek about the ability to perform a prophet's action (Rom. 12:5; 1 Cor. 12:10; 13:2, 8), or about the actual performance of such duty (1 Cor. 14:6, 22; 1 Tim. 4:14; Rev. 11:6). Once it is used about a single specific Old Testament prophecy (Matt. 13:14), and once it seems to refer to specific New Testament prophecies (1 Tim. 1:18). Then it is used in a general way about any prophetic utterances (1 Thess. 5:20; 2 Pet. 1:20, 21; Rev. 19:10), and finally it is used, by metonymy of contained for container, five times as a title for Revelation (Rev. 1:3; 22:7, 10, 18, 19).

From this word there is nothing to learn about the source of a prophecy, or about its manner of transmission. But taking into account the etymology and the classical as well as the Biblical usage of this noun, we may learn something about the nature and contents of a prophecy, for we may infer that it might be a prediction of coming events, an explanation of what is ordinarily not understood, a declaration of what is secret, or a statement of what is generally overlooked.

In attempting to summarize briefly the results of this study of the designations applied to prophecies we might arrange them in the form of five brief statements:

1. A *prophecy* was a solemn, important, public

declaration of God's thoughts or purposes, made on His authority and at His command.

2. The *source of a prophecy* was God Himself. He determined the time and manner of its transmission; He also decided by whom and to whom it should be promulgated.

3. The *transmission of a prophecy* was made possible by God. He equipped the man to be transmitter, and He revealed unto him all the matters to be transmitted, causing him to see, understand, and proclaim what was His will concerning the question involved.

4. The *contents of a prophecy* might be an emphatic statement of things overlooked, disregarded or forgotten, an explanation of what was unintelligible or misunderstood, a public declaration of what was secret or hidden, or it might be an announcement of future events.

5. The *purpose of a prophecy* was to cause men to see that which they ordinarily could not see, namely, God's thoughts, His valuation of men, events or conditions, His judgments, purposes, and plans, His requirements, and His desires. These were the secrets to be publicly declared; these the things unintelligible or misunderstood, to be carefully explained; these the things overlooked, disregarded or forgotten, to be emphatically stated; and these the things or events belonging to the future, that were to be announced beforehand.

THE MORMON CHURCH A SECRET SOCIETY

By WILLIAM E. LA RUE, Author of *The Foundations of Mormonism*

THE Mormon Church is a great and growing secret society. This fact has not hitherto been emphasized to the extent which its importance demands. That a religious cult should spring up in Christian America, in the nineteenth century, and transform itself into a secret organization, administering oaths, obligations, and pronouncing penalties for their violation, is a significant thing.

Every tourist who visits Salt Lake City has his attention at once attracted by the sight of the great and imposing temple that has been an object of pride of the Mormon Church for many years. But the tourist cannot enter this temple. Why? Because it is a place for the practice of the secrecies of the church. The door is closed to all except those who are tried and tested members of the Mormon fold. Within these mysterious walls things are going on which have to do with the binding of the devotees of the cult to the church by obligations and stated penalties which any one who had taken them would fear to violate.

This element of secrecy came very early in the history of the Mormon Church. The first Mormon temple was built at Kirtland, Ohio. Here the founder of the cult, Joseph Smith, began the teaching of mysterious rites and ceremonies which have been enlarged to meet new conditions. Early Mormon history tells of all night meetings in this temple; there were wash-

ings and anointings; their bodies were perfumed; there were prophecies and patriarchal blessings and curses upon the enemies of the church pronounced. In some of the Prophet Smith's early revelations pseudonymous names of places, things, and persons were employed in order to maintain secret purposes.

When the Mormons moved to Missouri they soon met trouble on account of their peculiar doings. The Missourians mistrusted them. Violent opposition to the Mormons took place. To meet this and to further the designs of the church, secret bands of Mormons were formed. These were popularly known as the Danites. Their business was to wreak vengeance upon the Gentiles and to put Mormon apostates out of the way. The Mormons, having been driven out of Missouri into Illinois, found a new opportunity for the enlargement of their secret system. At Nauvoo, where they settled, during a very short space of time a great number of Mormons were initiated into the Masonic Lodge. In this work the Prophet Smith was the principal leader. There being some irregularities, the Grand Lodge of the state sent its officers to make an investigation. This was refused. Whereupon the dispensation was revoked and the lodge declared clandestine.

But the Mormon leaders did not quit with this occurrence. They proceeded to form what they declared was the true and ancient order, and the present form of secret societies is the outgrowth of it. It is noteworthy that about this time some of the most obnoxious doctrines of Mormonism began to appear. These things were all done in a corner. Men began to seek spiritual affinities who would be their wives in eternity. This practice began in secret. The Prophet and his conferees

began to teach in private the first lessons concerning polygamy. They instructed the people how they might keep such mysteries from the knowledge of the world. Finally the Prophet got a revelation which commanded polygamy. They instructed the people how they might councils of the church. It was here that his program struck a snag. Some of the men in that council remembered that they were living in a Christian civilization, and they openly declared their opposition.

Meanwhile the secrets were gradually leaking out, so that the people of Illinois were hearing curious things about these people. The whole thing was brought to an issue when some of the leaders of the church had the courage to come out and tell the truth. (See Nauvoo Expositor, June, 1844.) They published the facts about the revelation on polygamy that had been denied in all the solemn ways known to men, and when those facts were known the people acted. Joseph and Hyrum Smith were shot to death because they taught polygamy in secret. It is of vital interest to note in this connection an extract from the message of Governor Ford, who was governor of Illinois during the time of the Mormon disturbances in that state. Under date of December 17, 1844, he communicated to the Legislature as follows:

“It was asserted that Joseph Smith, the founder and head of the Mormon Church, had caused himself to be crowned and anointed King of the Mormons; that he had embodied a band of his followers, called Danites, who were sworn to obey him as God, and to do his commands, murder and treason not excepted; that he had instituted an order in the Church, whereby those who composed it were pretended to be sealed up to eternal life, against all crime, save the shedding of in-

nocent blood or consenting thereto. That this order was instructed, that no blood was innocent blood, except that of the members of the Church, and that these two orders were made the ministers of vengeance, and the instruments of an intolerable tyranny which he established over his people, and which he was about to extend over the neighboring country.

"The people affected to believe, that with this power in the hands of an unscrupulous leader, there was no safety for the lives or property of any one who should oppose him.

"It was also believed that Joseph Smith had announced a revelation from heaven, sanctioning polygamy, by some kind of spiritual wife system which I never could understand; but at any rate, whereby a man was allowed one wife in pursuance of the laws of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode, and that he himself and many of his followers, had practiced upon the precepts of this revelation by seducing a large number of women." (See Ford's History of Illinois, p. 325 ff.; also *The Prophet*, New York, Feb. 8, 1845.)

At the time the Mormons alleged that all such accusations were but the outcropping of the spirit of persecution. Many people wondered about these reports, but they could not know the exact truth. The reason was found in the fact of the operation of the secret system. In later time the Mormons openly acknowledged what they had vehemently denied and thus fully justified every suspicion that was held against them.

It is difficult to hold a consuming idea. It is sure to find expression in some way. While at Nauvoo, Joseph Smith tried his hand at the writing of poetry.

Here are some extracts from one of his poems printed in 1843, entitled *The Answer*:

My delight is to honor the saints with repose;
That serve me in righteousness true to the end;
Eternal's their glory, and great their reward,
I'll surely reveal all my mysteries to them,—
The great hidden mysteries in my kingdom stored.

From the council in Kolob, to time on the earth,
To time on the earth; and for ages to come
Unto them will I show my pleasure and will
What my kingdom will do. Eternity's wonders they truly shall
know.

Great things of the future I'll show unto them.
And the secrets and plans of my will I'll reveal.

And which is the torment apostates receive,
But the end or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be revealed unto man.

I, Joseph the Prophet, in spirit beheld,
And the eyes of the inner man truly did see;
Eternity sketched in a vision from God,
Of what was and now is, and yet is to be.

But the great things of God which he showed unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

(Times and Seasons, a Mormon paper published
at Nauvoo, Ill., for Feb. 1, 1843.)

It was just at this time that new practices were originating in Mormonism. Things were being done that were unlawful to be declared openly. The Mormons would readily understand the significance of this poem while the world would not. The secrets were being revealed to the elect.

About this time Smith gave a new translation of an

ancient writing. He had bought some Egyptian mummies and on investigation found some funeral disks, some writings found with the mummies. These he pretended to translate by inspiration. Thereby he showed himself a stupid ignoramus. He called his translation The Book of Abraham. Many of his followers have balked at accepting it as divine. But an interesting fact concerning the matter is that he connected his translation with the secret practices that were to be a part of the temple service. He published a reproduction of the Egyptian characters and here are some of his comments:

Figure 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Figure 9. Ought not to be revealed at the present time.

Figure 10. Also.

Figure 11. Also,—If the world can find out these numbers, so let it be. Amen.

Figures 11-21. Will be given in the own due time of the Lord. The above translation is given as far as we have any right to give, at the present time.

(Times and Seasons, March 15, 1842.)

The ethics of Mormonism has always permitted its exponents to have one face for the world and another for themselves. It is because of this element of secrecy that the system has been difficult to interpret. One would never understand Mormonism by hearing Mormon missionaries preach or by reading Mormon tracts. One might hear and read many good things from them. But the vital and significant things of Mormonism are conveyed secretly. It has been through the secret channels that the evils and objectionable teachings of Mormonism have come. One might scrutinize, for example The Islamic Review, and find many splendid declarations about the Mohammedan faith, but a much deeper

probe would be necessary in order to understand Mohammedanism. The same is true of Mormonism. It has many good teachings which it has borrowed and appropriated. However, when one looks into it deeply he will find it to be a secret system that has been founded and perpetuated upon falsehood.

Some years ago the Salt Lake Tribune published the sworn testimony of persons who had gone through the secret service of the temple.¹ According to this it takes nearly a whole day. The candidate must prove that he is worthy by submitting recommendations from bishops and other officers of the church. He is thoroughly washed and anointed with oil and dressed in garments specially designed for temple use. Then he witnesses a drama of the creation of the world, the Garden of Eden, the eating of the forbidden fruit, all of which is acted out by officers of the church. Here an oath is taken as follows:

We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so I agree that my throat may be cut from ear to ear and my tongue torn out by its roots.

Grips and signs are then given. This is followed by a dialogue between the devil, Adam, and a company of preachers. This is intended to make light of the ordinary minister of the Gospel of the evangelical churches. This is followed by the second oath:

We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and beasts of the field.

¹ See *Brighamism Exposed*, by J. D. Stead.

Then the candidates go into the Celestial Room where they are instructed, following which a third oath is taken:

You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so you agree that your body be cut asunder and all your bowels gush out.

The candidates promise that they will devote their time, talent, and property to the upbuilding of the church, and that they will observe the "Law of Chastity." Then follows this obligation:

You, and each of you, covenant and agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets [Joseph and Hyrum Smith] upon this nation; and that you will teach the same unto your children unto the third and fourth generation. All bow your heads and say yes.

This is followed by the ceremony of passing "through the veil." Behind the veil is one called "Elohim," who impersonates God. He tests the candidate in the matter of grips and gives him new instruction "on the five points of fellowship." This is done by putting the candidate in position through the veil, foot to foot, knee to knee, breast to breast, hand to back, mouth to ear. After this "Elohim" makes known that the candidate may be admitted to his presence. There he is warmly welcomed. From behind the veil the candidate may take the part of "Elohim" and welcome others as he has been received.

The candidates next pass into "the handsomest room in the temple." It is described as having rich carpets, elegant fittings and upholstery. It is here in an adjoining room, called the Sealing Room, that marriages for eternity are celebrated. That is, if a man

and woman are married according to the laws of the country, they are now to be married to live together in eternity by these secret ceremonies. The candidates are finally invested with "endowment garments," which contain colored symbols interwoven in the undergarments, which are never to be entirely removed from the body. When a change is necessary only a portion of the soiled garment is to be removed while the clean garment is being put on. Every orthodox Mormon wears such garments.

Every few years witnesses the building of a new temple. These cost hundreds of thousands of dollars. The collection of funds is made possible through the great inflow from the keeping of the tithing law. One-tenth of all is claimed by the church. The original idea of Mormonism was to build one temple, where Christ was to make His second appearing. But now there are several temples, located at strategic points, one being recently erected in Canada and one in the Hawaiian Islands.

If any question should occur as to whether this secret work performed in the temples is carried on at the present time, the answer comes in a recent communication of the First Presidency. It says:

The Temples are kept in ordinance work continually and crowded with eager applicants to labor for the salvation of the living and the dead. Our young people are waking up to the deep importance of celestial, that is eternal, matrimony in contrast to the contract of "Until death shall you part" (Christ-mas number, *Deseret News*, 1919).

The labor for the dead referred to relates to the Mormon doctrine of baptism for the dead. Upon it being revealed to the prophets that some in the other world have accepted deliverance, some of the living may

be baptized for them by proxy, and thus their salvation is accomplished. Baptism is essential to salvation, and is to be acceptably and validly performed only by the holy priesthood of the Mormon Church.

The Mormon Church is bidding for popular favor. Its leaders are hailing with delight "the change of popular sentiment toward the Saints * * * the nation of which we are an integral part begins to recognize us as we are. This is to be regarded with intense gratification. In view of the success attending the labors of missionaries, and the growing friendship of good citizens and intelligent investigators, we have cause for rejoicing and incentives to perserverance."

The people should not be lulled into indifference to the Mormon propaganda. Not one bit of the teaching of the Mormon Church has been discarded. There has been a cessation of the open practice of polygamy, but this has come about by the enforcement of civil law. There has been considerable reduction of the wild fanaticism of former days, but this has come about by the contact with Christian civilization. The fact remains, and the world will do well to take note of it, that the Mormon Church is a great secret society. As such it is to be mistrusted. It is hostile to evangelical Christianity, and Christians can ill afford to make any compromise with it.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

WHAT IS THE CENTRAL DIFFICULTY WITH THE ARGUMENT, SOMETIMES heard even from nominal Christians, that one religion is as good as another, if the believer is only sincere and does his best? Is it not found in the failure to discern the determining feature of Christianity—its divine Personality? Other religions bidding for the allegiance of men have had their great persons, but they were only relatively distinct, merely humans who had achieved a higher plane than the mass of their fellows. But Christianity does not submit to the consideration of mankind a distinguished historic person, but impresses upon the consciousness of men the absolute and timeless personality of the Son of God. Christianity is vastly more than the ethical appeal it includes; it is the revelation of divinity to humanity.

This distinction is well brought out in the closing words of Dr. Louis Matthews Sweet's thesis upon Roman Emperor Worship, which we quote here, and to the last two paragraphs of which attention is especially invited:

"There is a difference between paganism and Christianity, not of degree but of kind. That difference becomes an impassable gulf the moment the attempt is made to establish a genetic connection between the two systems. It is allowable to call paganism a preparation for Christianity, inasmuch as it constitutes, especially on its philosophical side, the broadest and deepest disclosure in history of the limitations and needs of the human heart. It is not possible in view of the facts, many of the most significant of which have been passed in review here, to make Christianity an evolutionary derivative of the system which it antagonized and superseded.

"Christianity and imperial paganism are most widely separated at the point where, historically, they come nearest each

other. This point of approach is found in the antithesis of *Divus Imperator* and *Christus Dominus*.

"These two figures confront each other, the one the genius of paganism—the other the protagonist, representative, and Lord of Christianity. There is the same centrality of position in each case, the same solitary pre-eminence, the same ascriptions of power and glory. The similarity here is startling. There is no phraseology of devotion which the Christian could apply to Christ,—Lord, Saviour, Son of God, God,—which has not been applied to the Caesars, and to their predecessors in royalty of other times and in faraway lands. But there the resemblance ends.

"No one can possibly be blind, whether Christian or not, to the vast difference in character between the paganism which deified the Caesars and the Christianity which worshiped Christ. On the one hand, a fawning sycophancy, where there was not abject superstition, deep despair, and 'unfathomable corruption'; on the other, a lofty theism, a pure morality, a sane, sober, unified grasp of truth, a joy of life, and a deathless hope. But that is not the core of the difference. That difference is focused in the two contrasted figures of Caesar and Christ.

"For words which but reveal the pitiful human weakness, the absurdity and the baseness of the greatest of the Caesars, when applied to Christ are like a cluster of jewels which belong to the sunlight to which they add nothing, but from which they gather and reflect unimaginable splendors.

"For, after all, the problem of religion is not to produce descriptive epithets, but a personality to fit them. Here paganism failed. Here deified Caesars could not always fill, let alone adorn, the robes of royalty, to say nothing of the more august robes of deity. While the humble Galilean, whose Kingdom was not of this world, whose crown was of thorns and whose robe was one of mockery, brought heaven to earth and made real to men the glory of the unseen and eternal."

RECENT ATTACKS UPON THE DEITY OF CHRIST ARE SAID TO HAVE reacted by calling forth from many pulpits strong affirmations of this doctrine. In this connection it is to be remarked that there seems to be a movement toward a return to "doctrinal preaching" in general. The superficial, sensational, and fad

sermon attracts for the moment, but it does not answer the great questions of the soul or satisfy its needs. If people seek entertainment chiefly, they can find it outside the church, both more attractive and more plentiful. When a man begins to realize that all his every-day interests and activities, all the cultivation of his tastes and powers, leave something unfulfilled, and he turns to the church, he rightly expects a message that deals with the concerns of the spirit. One such hearer helped and maybe saved is worth a whole congregation merely entertained.

Writing on this question in *The Christian Observer*, Rev. Louis R. King says some pointed things and also makes several quotations that are well worth including with his own observations. Here are several sections of his paper:

"When one goes on and takes a long, square view of the matter it begins to dawn upon the mind that after all doctrines are very practical things. That statement sounds very commonplace. But the longer you turn it over the more it appears to be extraordinary. For doctrine bears the same relation to 'practical life' and to 'good works' as the rose bush bears to the rose. Without the bush, reaching down deep and bringing nourishment from the rich depths, there could never be a rose. Creed and character stand related as cause and effect. The book of Romans gives fourteen chapters to doctrine, four to practice."

"This view of preaching is receiving confirmation from many quarters today. Dr. Henry S. Coffin, in his Yale lectures on preaching, laments that the pulpit is no longer a teaching pulpit. Even more extraordinary is the view of the matter taken by Dr. Albert Parker Fitch. In his Yale lectures ('Preaching and Paganism') he speaks words that are worth quoting: 'There is no more valuable service which the preacher can render his community than to deliberately seclude himself from continual contact with immediate issues and dwell on the eternal verities. Not many people are interested in trying to find the substance of the truth. It is hated as impractical by the multitude of the impatient and despised as old-fashioned by the get-saved-quick reformers.' He goes on to say judicious words to those of us who are young. Remark on the dearth of worth while preaching, he indicates

at least one of the causes: 'We tend to think that doctrinal sermons are outmoded—and we dread as we dread few other things not being up-to-date. Besides, doctrinal preaching offers little opportunity for exploiting our own personalities. Some of us are young. It is merely a polite way of saying that we are egotistical. We know in our secret heart of hearts that the main thing we have to give to the world is our own new, fresh selves with their corrected and arresting understanding of the world. We are modestly yet eagerly ready to bestow that gift of ours upon the waiting congregation.'

"There are several causes for the shallow preaching of the present day. One is the passion for novelty. We American preachers are possessed by a more than Athenian desire to hear some new thing. If the cause is to boom, if the crowd is to be won, we reason, there must by all means be something new said. The one essential thing is that our preaching shall be unique. Just what it is does not so much matter, just so it has never been said before.

"There is another cause even more powerful and inexorable. 'It grows out of the conditions of a confused and fevered age. The Church allows its ministers little time for that prolonged meditation without which no man, I care not how brilliant he may be, can handle adequately the great themes of religion. The Church today worries its ministers with ceaseless commands to fritter away their energies on things of lesser moment. It pesters them with trivialities and leads them in a dance from platform to platform, thereby forcing them to express themselves far more than is either good for them or their hearers.' It is simply fatal when any minister becomes a mere hand-shaker and street-runner and ornament at teas! Consequently, many of us have abandoned the great trunk-line truths of Revelation and have degenerated into prophecy mongering! When the Sabbath morning comes around we have nothing to say. We dish out theological candy where people are hungering for the strong meat of the Word! Our people become the victims of religious quacks, charlatans and fanatics because we have not indoctrinated them. We aim at nothing—and hit it."

MORAL INDEPENDENCE AND AGGRESSIVENESS ALWAYS FEATURE largely in the personality of a real preacher of the Gospel of Christ. This does not mean a love of invective or a habit of

controversy. It means the capacity to reveal the truth to men, in love, but with such convicting force that they cannot escape it. Some preachers labor under the delusion that they are determining the course of march because they run ahead of the procession and shout. Some sermons are mere reflections of the public mind, the preacher being careful to avoid whatever might run counter to popular ideas and hopes. But this does not describe the great majority, and out of this more courageous company there would seem to be emerging in growing numbers men who feel the responsibility of delivering the message of God. The need for preachers of this type has been effectively voiced by Professor William Lyon Phelps, of Yale, in the remarks quoted below:

"I wonder what Jonathan Edwards, Cotton Mather, Oliver Cromwell, John Milton, and other hearts of oak, would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bathroom. They rather said: 'God, be merciful to me, a sinner.' I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings, and determined by the grace of God that something must be done to improve the situation. And even now I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself. The latter method has all the disadvantage of trying to lift oneself by tugging at one's boot straps."

THE PREACHER HAS NO MORE ACTUAL WORK TO DO THAN HAVE other men, but he is expected to do it under conditions that, in most occupations, would not long be tolerated. It is bad enough to look forward in the morning to an amount of work that might reasonably be given two days when the worker has only one to devote to it. In the cases of many business and

professional men, however, it is possible to adhere fairly well to a careful schedule, or one may guard himself by the services of a competent secretary, who shields him from innumerable petty interruptions. But the very nature of a pastor's work prevents him from having a very rigid daily program, while the secretary is wholly out of the question for most churches.

Yet there is a great burden of annoyance and inconvenience that is put on the preacher, of which he could and should be relieved. Many an overworked pastor will appreciate these paragraphs by a writer in the *Manchester Guardian*:

"What is to be done? In part the remedy lies in the minister's own hands. Let him give his people to understand that, not for any selfish ends but for their sakes, that he may do for them the work which both they and he believe that he is called to do, the best hours of each day must be kept free from interruption. There are urgent calls, of course, to which everything will give way, at a moment's notice. But it is not of these that I am thinking, but of those unnecessary and sometimes frivolous demands, which eat into a man's day and make null and void his best hopes and plans. Might not ministers be a little more resolute than they sometimes are to take their life into their own hands and lay it out as they alone best know how? When I was in Edinburgh—I hope I may be forgiven the personal reference—I told my people quite frankly that I could attend no meetings of any kind on Saturday; that I wished on that day, as far as possible, to be left severely alone, since unless I refused to see them on Saturday they would soon refuse to see me on Sunday. They understood my motive, and they respected my wishes.

"And can not the layman of the Church do something for the protection of the minister in this matter? Is it really necessary that he should be in at everything? When there is a new organist to be appointed, or a 'sale of work' to be got up, or the annual outing of the mothers' meeting to be arranged for, must it be that this poor man should always be the chairman of the committee? I often wonder, too, if laymen have any idea of the immense burden of clerical work—much of it of the most trivial character, yet all needing to be done by somebody—which often falls to the minister's lot? I could

give the names of dozens of men whose powers are at their best, and whose experience ought to be of priceless value to their church, who are doomed to spend weary hours every week doing work which could be bought at a shilling an hour. Not a single business house in the kingdom would tolerate such a waste of time by its heads of departments for a single hour. It would be good if, in every place where ministers and laymen are wont to meet together, two New Testament texts could be written up in letters of gold:

“‘Called to be an apostle, separated unto the gospel of God.’

“‘It is not fit that we should forsake the word of God and serve tables.’”

THIS IS AN AGE OF AVOIDED INDIVIDUAL RESPONSIBILITY. THE criminal and shiftless classes are not alluded to, but our church members and “good citizens.” Organizations now attend to so many things that the burden of religious and civic duties seems largely to have been lifted from individual shoulders. In many cases the board, bureau or committee is seldom rigidly checked up as to its performance of duty, so that, to a great extent, it becomes a law unto itself. Both the church and the state suffer. We wail about corrupt politicians year in and year out, and yet there is probably not a political boss in the country who would not be dethroned or brought to his knees if the substantial citizens did their duty by the state in availing themselves of all the means provided for putting decent men in office, securing only sound laws, and having them enforced.

It is so in all things. Every one is so busy in his own affairs that he hopes to get out of his obligation, as a social being, to serve in any public capacity. The Saturday Evening Post, in a vigorous editorial on this point, made these remarks, that might well be repeated in sermons upon our social duties:

“This is an age of high standards in which much is demanded by many people, few of whom are willing to give up anything in return. The delegation of work and inconvenience to others is becoming a social disease. Men wonder what is the matter with the church, the real trouble being that they

take such a light dose of religion or church attendance that it doesn't count. Their idea of religion, of church, is to be ministered to, not to minister to others. Religion, the church, is something for the clergyman to attend to, or perhaps a few societies and guilds. Anyway, it is something for the other fellow to keep going.

"Every evil that afflicts the social, economic and political order is studied by thousands of leagues, committees, commissions, associations and institutes. These come and go like the waves of the sea. There is tremendous vocal enthusiasm, and little is done. As fast as one committee proves its incompetence another is formed. Naturally, delegated authority can never take the place of personal interest and participation.

"Of course not every citizen can participate directly in every activity that touches his life. This is a complicated civilization. We no longer live in the simplicity of a New England town meeting. But it is foolish to expect our government or any other part of the existing system to function properly if all the work and sacrifice are left to others. We cannot expect habits of economy to prevail unless we are willing to economize a bit ourselves."

"It was a long time ago that the Apostle Paul said that the body is not one member, but many, and all subsequent efforts to delegate to others the functions of the members have proved futile. Size and complexity of organization have obscured this truth, but nothing can disprove it."

ONE OF THE THINGS WHICH MARS A LARGE AMOUNT OF FICTION is its flippant and irreverent way of dealing with sacred things. It must require an odd twist of mind that leads a story writer to think he has embellished his work by holding up to ridicule views that perhaps have a large place in the religious belief of many of his readers. Akin to this is the present habit of sprinkling blasphemy throughout a story. Profanity used to be suggested by dashes, but we seem to have passed that pious period in fiction, and the bald oaths are now often printed in full in the text. Sometimes a book goes beyond incidental transgression in these matters, and would almost seem to have been written to misrepresent and ridicule religious faith, people, and institutions. Mrs. Helen R. Martin, who wrote *Tillie, the Mennonite Maid*, has drawn a sharp

criticism from The Lutheran, not only for certain features of that story, but more for her more recent book, *The Church on the Avenue*, on which the paper referred to makes this comment:

"Now she has become the author of another, entitled '*The Church on the Avenue*.' It is even more of a caricature of orthodoxy than was her caricature of the Pennsylvania German character. She picks out a Presbyterian preacher as the representative of the orthodox class. While he is conservative and preaches correctly according to the accepted standards of his Church, he is a coward and a time-server and will have nothing to do with any kind of civic or social reform. He is under the thumb of a rich member who is painted as the devil's chief lieutenant and whose wishes he must respect. The hero of the story is an Episcopalian clergyman who cares little for orthodoxy but is keen on reforms, and identifies himself with all sorts of humanitarian movements that have the social uplift stamp affixed to them. It is assumed throughout that the orthodox preacher has all the elements of weakness in his character, while the liberal preacher has all the virtues. Thus the moral of the book is: Beware of orthodox Christianity; join the unorthodox school of the prophets.

"Is it not true, that (with few rare exceptions) the tendency of modern fiction writers is to present pictures of the odd and abnormal, and to hold up what is exceptional as representing what is general? Especially is this the case where writers, who do not know what Christianity essentially is and who are indifferent as to its claims, set themselves up as teachers of religion. Most of them have scarcely touched the hem of the garment of Christ's teachings, and yet fling their satire at those who are ready to make every sacrifice of what the world highly prizes to preach unto men the unsearchable riches of Christ. They stand in marked contrast with the old masters of fiction who, even when they made no special claims as to religious profession, had some respect for it and drew true and faithful portraits of Christian character."

MEN ARE CLEARLY COMING TO BE APPALLED BY THE LACK OF moral restraint that marks the life of the past few years. Moreover they are demanding with growing emphasis the return to godliness as the one hope for the future. This might

be expected from private individuals, but corporate appeals are coming to be heard more and more. One cannot be compelled by formal resolutions or by law to become devout or to reconstruct his moral conduct, but he may be impelled, by the reiterated emphasis upon the vital need for these things, to think seriously upon them.

A recent instance of collective insistence upon the cultivation of the religious life comes from South Dakota, and is the more striking because the body so expressing itself was the legislature of the state. After a preamble recognizing both the present state of things and the remedial power of religion, it was resolved:

"That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

"That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

"That parents be adjured to exert every effort to restore the old-time influence of the home in molding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues of truthfulness, honesty and respect for the rights of others.

"That the schools promptly reform their methods so that the rudimentary studies as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience and that all learning is but the hand-maiden of eternal goodness.

"That it is the judgment of the Legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked and civilization preserved."

DESPITE THE FLINGS OF ITS WAGGISH CRITICS AND THE MORE serious aspersions of leaders who discountenance anything that profoundly appeals to the emotional life, the revival is not such a discarded instrument for spreading Christianity as

some would have us suppose. We still hear of very effective revivals in various localities. The times are favorable to a new interest in things religious, and the revival method of presenting the Christian message is often peculiarly suited to social conditions. From secular sources expressions of serious interest in such evangelistic effort have occasionally been forthcoming, as illustrated by this quotation from the *Manufacturers Record*:

"If the revival which is wide-spread in Mississippi, stirring to the very depths the social and business life of that state, is genuine, it will lift Mississippi to a better relation between the whites and the blacks, between employers and employees, between the sellers and the buyers, between the producers of foodstuffs and the consumers of them. If it is genuine it will make cleaner and more wholesome the legislation of the State and will drive out of office by an open fight any corrupt men who may have used their public trust for their private gain. The influence of such religion will be felt in a higher sense of honor in business matters, in cleaner lives, in a new consecration in men and women toward the development of those things which make for the betterment of mankind, which bring help to the sick and the poor, which speak the kindly word and do the loving deed every day and every hour."

THERE ARE VARIOUS TESTS APPLIED TO THINGS. TAKE ANY serious book. We may apply the test of accuracy, of logical reasoning, of broad knowledge of the subject, of literary style. But there is, after all, a supreme test, based on the purpose of the work. Is it able to do what the author planned that it should accomplish? Do men feel deep in their souls that this book is true and sound on the subject with which it is concerned? So with the Bible. There are endless disputes as to its history, the mode of its inspiration, the literal accuracy of certain things in its contents, but not one of these is the supreme test. Moreover, it may be added that the man in the street, and even the man in the pew, concern themselves but little with these matters. But there is a test that matters for all men alike. In an article in *The Baptist*, Samuel John Skevington describes it in these words:

“The acid test of the Bible is not higher criticism nor historical criticism—the vital and ultimate test is experience. The Bible needs no defense; it needs only to be lived, and it will defend itself. Test it with the cry of an awakened guilty conscience in the hour of repentance craving the sense of forgiveness. Test it with the call of the soul wrestling with temptation as Jesus did in the wilderness. Test it with the longing of the heart for fellowship with the Eternal Unseen. Test it with the aspirations of life’s better moments. Test it with the mystery of death’s dark hour and the hunger of bereavement for a word of reassurance. Can the Bible stand that sort of test? If it can, it is eternally secure, as Gladstone called it, ‘the impregnable rock of Holy Scripture.’ And it can and does. It meets to the utmost the needs of the human heart. It works. It always works and works everywhere. Lay it up in any heart and it will always produce the same results. It is the one heart-book of the ages, the Word of God to the sons of men. Said a man to his wife, after reading the Bible, ‘Wife, if this book is right, we are wrong.’ He read more and then said, ‘Wife, if this book is right, we are lost.’ He read still more and finally said, ‘Wife, if this book is right, we may be saved.’ That is the heart of the Word of God to man, and a host of witnesses whom none can number, having put that blessed Word to the test of life, bear testimony with glad hallelujahs to the verity of its message. Yes, I am a Bible Christian.”

CERTAIN POWERS WITHIN US APPEAR TO LIE DORMANT UNTIL WE have new experiences that call them into activity. Many a man’s successful career began the day he heard a great speech, or saw some surpassing engineering work, or talked with a successful business man, or read of a marvelous scientific discovery. He had it in him to achieve in one of these fields, but it required something to enlarge his horizon, to give him some idea of what might be his. The trouble is that most of us are content with a very narrow range of ideas. It is easier to travel in a rut than to break a trail.

One of the great tasks of a preacher is to enlarge the vision of his people. This is why the great “word painter” is often so successful in rousing the sluggish interest of his con-

gregation; for vision is largely a matter of the imagination, and it is easier to appeal to the imagination than to the intellect, and this the eloquent speaker does.

Bruce Barton has reported, in *The American Magazine*, an interview with Dr. John R. Mott upon the subject of Vision. The latter defined vision as the capacity "To see what others do not see. To see further than they see. To see before they see." In closing his observations, Dr. Mott indicated three things that one can do to develop vision, and we give them here, calling particular attention to his reference to the power of quiet reflection in the presence of nature:

"First of all, he can mingle with people who have vision. They are not all in New York or Chicago; every Main Street has men in whose presence it is easier to believe. Nor are all the men of vision still alive; thousands of them live only in books, and must be cultivated there. In my own library the largest section is devoted to biography; it is a favorite form of reading with me. I have already referred to that time when I found Roosevelt, at the beginning of his Presidency, renewing his friendship with the great statesmen and generals and sages of the ancient world. I went home from that trip and dug out my own copy of Plutarch and read it through again. I finished with a renewed consciousness that no man can spend long hours with Plutarch's characters and not take on quality. The Men of Vision are our slaves; every book shop offers us the service of their inspiration and guidance, for a few pennies. How shortsighted we are if we pass our whole lives in the company of those who are no bigger than ourselves.

"There is some power in nature that enlarges and lengthens a man's vision. Just how to define it I do not know, but I have experienced it myself and many men have testified to it. It is, in my judgment, the second source of help open to every man. Cecil Rhodes, you remember, built his house in a place which commanded a view of the great Table Mountain. When I was there I was told that it always made him uncomfortable when a visitor sat with his back to that wonderful outlook; Rhodes would stir uneasily in his chair and finally ask the visitor to turn around. Sitting there, often alone, and looking out over the audacious achievements of nature, he built the dreams that became an empire. It is not by chance, as someone

has remarked, that all the great religions have come to us out of the East. There is something in the vast expanses of the desert which sets the souls of men to brooding on the wide-reaching and eternal things. I said a little while ago that the place to find vision is right around you, and I do not mean to say anything which will contradict or detract from that statement. But many men never see, because they do not take the time to think. It is worth while at frequent intervals to get away, into the woods or mountains, or beside the ocean or on the edge of the great plains, and there to revise our petty and immediate concerns in the presence of Nature, whose spaces are so vast and whose processes are so patient, so eternal.

"Finally, there is Faith, the third source of vision and the most important. You know there is a verse in the Bible which reads: 'Faith is the substance of things hoped for.' I have never liked that translation; the marginal reading seems to make the meaning much clearer. 'Faith,' it says, 'is *the giving of substance to things hoped for.*' That throws a very different light on the matter, doesn't it? Plenty of people talk about Faith, by which they mean a flabby hope that somehow everything will come out all right. That Faith is futile, it disgraces the name. Real Faith says: 'I believe in myself. I believe in other men.' As Moody did. As Carnegie did, suggesting as his chief claim to fame that he had 'known how to get men around me who had more brains than myself.' And, 'I believe in the significance of the universe, that somehow behind it there is a great guiding mind.' "

AFTER ALL THAT IS SAID ABOUT IT, WHAT IS EDUCATION? THIS question is not set down as the preface to another effort to answer, but to provoke reflection. Are we educated when we can speak several languages, or have mastered a technical profession, or have read a great amount of literature, or have dipped somewhat into philosophy? Construct your own answer, and when you have done so, judge our present state of culture, in the Occident, by it. The exercise is apt to be illuminating—and even humbling. Under the heading, *The Real Revolt Against Civilization*, Nathaniel Peffer not long ago published in *The Century Magazine* a thoughtful, if somewhat drastic, article, in which he strove to reveal the futility of the idea among Western peoples that there is no civilization

but that of the Occident. He is thoroughly familiar with the Far East, and writes with a marked sympathy for its peoples. We give some of his views here:

"There is no more fatuous and common fallacy in our thinking than that illiteracy and ignorance are synonymous and that a man who cannot read and write necessarily cannot have more of wisdom, a surer perception of the relation of fundamentals, and a keener discrimination between truth and error than one who can read and write. No man could know peasant Russia or peasant Italy or China or Japan or India and suffer that delusion. Given a human situation, I should as soon trust a group of illiterate Chinese rustics to find a decent and intelligent solution as a group of Colorado high-school-graduate business men. Or Harvard alumni, for that matter. I mean education, then, not literacy.

"This that passes in America for education is only literacy. There is no education yet. Neither a science nor a philosophy of education has been worked out. One finds reading, writing, ciphering, the mechanical stuffing of a vast mass of facts unrelated to one another, and a rigid body of dogma forever indurating the mind against new ideas or a new outlook. Judged not by the complexity of its processes and the number of units it handles, but by the quality of its product, it is as the laboring of mountains. It has borne better bond salesmen, advertising writers and organizers. It is not too much of an exaggeration to say that the main result in America of the educational system and of the press and similar means of communication as well has been to make more easy the implanting of prejudice and the recruiting of popular bigotry and to increase the striking power of the mob. If I were a Hindu Machiavelli with sinister designs for the control of my people for my own ends, I should first introduce the Occidental educational system and establish a press. No other machines could so effectively facilitate the regimenting of the nation for my purpose."

"To the whole argument I have made the obvious and most weighty refutation is that it is academic and futile. Industrialism has come and conquered. Its march is irresistible, the inexorable process of evolution. There is no turning back ever, and comparisons are vain, whatever they may reveal. The other races have yielded in part; they must yield altogether, willingly or as slaves. The latter may be true, but I

do not think it so certain as surface tendencies indicate. Of the economically backward peoples those with the most marked cultural identity have much sturdier powers of resistance than is commonly believed. The power of passive resistance alone is underestimated by Occidentals. Even if it be true that they must yield willingly or under compulsion, that states a question and not a conclusion. Which of the two it will be is, I think, the most important question confronting the world now. On the answer turn the future relations of the white and colored races, and whether there will be peace or recurrent wars in the next hundred years. The question is for the white nations, the great Occidental powers, to answer. But the question cannot be intelligently faced or an intelligent answer reached as long as we obscure our minds with the self-delusion that ours alone is the way of light, that there is no civilization but ours, and that resistance to our concept of life is blasphemy or barbarism."

IN THE ISSUE OF THE CENTURY MAGAZINE, WHICH CONTAINED Mr. Pepper's article, just referred to, the Editor, Mr. Glenn Frank, substitutes for his own editorial comments on the times a letter from Mr. Albert Edward Wiggam. This letter is a reflection of the pessimistic influence of modern philosophy, and is burdened with apprehension. What is going to happen to this old world when the common man comes to believe some of the things that a mechanistic theory of the universe presents to his mind? Mr. Wiggam suggests that there may be a trend to "a vulgar Epicureanism, mixed with stoicism." Possibly "the masses may plunge into social and political revolution," or "they may go in for a more passionate estheticism," or yet again, "it may result in a new and higher synthesis, giving us a true liberalism, a true freeing of the human spirit, a deeper devotion to the social and political good as the only way to attain the highest, deepest, and widest individual experience during this brief fever of living."

To bring about the last named, happy state of affairs, Mr. Wiggam looks to education and philosophy. This is just the trouble with this and similar views; religion, as a great spiritual dynamic that provides for souls their highest motives and

the faith and courage to obey them, is left out of the problem. These quotations indicate the trend of Mr. Wiggam's views:

"There is another fear for Western civilization which, unlike the previous fears, is in danger of laying a mental palsy upon its own advocates, and that is the philosophical fear. Like every other field of man's intellectual discipline, philosophy for the last generation has been undergoing a reconstruction that is structural and basic. A generation of philosophers has risen, schooled in psychology, biology, chemistry, and physics. Barrier after barrier of the unknown has broken down under the onslaughts of critical observation and experimental science. Beginning with Roger Bacon and William of Occam, coming on down through Francis Bacon, John Locke, David Hume, on through the nineteenth-century evolutionary philosophers to Herbert Spencer, British philosophy has attempted to construct a world picture out of the increasing knowledge of the world as it is found to be through the microscope, the spectroscope, the telescope, and in the chemist's test-tube. So that in much of contemporary philosophy the universe stands revealed in its gaunt nakedness as a mere machine without sympathy or purpose. Man is adjudged a brother to the brute; indeed, a brother to the clod and crystal. He sweeps for a brief moment round his little orbit and passes into the trackless void with the same mechanical precision as the stars. Life itself, instead of being the warm and pulsing thing we thought, is a mere phenomenon of matter. Even matter has disappeared, and the mechanist finds nothing but force, a world of electrical points which by their infinite permutations and combinations produce that transitory illusion which we call life.

"This is not the view of insane men, but a view that is laying hold upon the minds of some of our leading philosophers, a view that is being taught in many of the colleges and universities of America and Northern Europe."

"When untutored men are taught that life is, as George Santayana puts it, 'a little luminous meteor in an infinite abyss of nothingness, a rocket fired on a dark night,' a fleeting moment of music and warmth and color between two eternities of silence, what is he going to do about it? Philosophy is the highest effort of man to adjust himself to reality, to teach himself what to do with the universe. And if he finds that the universe is not remotely built in his interest, how is he going

to make this adjustment? What is he going to do with that sort of a universe?

"The philosophers themselves say candidly that they do not know. They express only hopes, suggestions, and despairs. The common man for ages has faced the hardships of life, its glaring social injustices, its bitter pains and disappointments, either because of, or at least along with, the thought of something after death, the comforting assurance by his intellectual superiors that there was another world where he, too, would come in for some of the prizes of life, where he, too, would walk streets of gold and dwell 'in mansions not made with hands.' If, for instance, the laboring man is persistently informed that this is all pure folderol, is he going to go ahead living out docilely his little round of life on black bread, beans, and onions, and let himself be exploited for the benefit of a few biologically selected specimens of protoplasmic mechanism in whom (or perhaps the mechanist would say in *which*) he has no interest, and who can from the nature of the universe have nothing but a lifetime interest in him? Will he, as Santayana subtly argues, see that it is only in the light of death (this eternal death) that we can value life truly, and that only 'the dark background which death supplies brings out the tender colors of life in all their purity'? This is all well enough for philosophers, but what of the common man? Will he not say that this is simply more exoteric folderol thrown out by the esoteric circle to fool him into docility and exploitation?"

THE GREAT SPECTER OF THE WORLD IN THESE DAYS IS BOL-shevism. Reports of its spread here and there are read with apprehension, and rumors of its approaching collapse in Russia are eagerly caught at by steady going, conservative people throughout the Western world. What is the secret of its power, and what are the conditions that favor it? Much has been written and spoken on these points, but still people seem eager for more, as though these questions seriously disturbed their minds. Among the more recent thoughtful discussions of the system in periodical literature is Mr. Arthur Moore's Bolshevism from an Eastern Angle, in the May Atlantic Monthly. The author is an experienced correspondent and has spent considerable time in various countries of the East.

After a brief examination of the efforts to explain Bolshevism, he turns to the thing itself. He finds it a great attempt to realize the teachings of Marx, and that the secret of Lenin's influence is found in his teaching of social equality. Then, after speaking of the prospects of Bolshevism in the East, he takes up the important question of the way to deal with it. While he is not directly appealing to Christianity, the religious element bulks large in the question. If Christianity's opportunity is not named in words, it may be because it is so apparent in Mr. Moore's call for the "counter-offensive." Will the church of Christ rise to the opportunity that is shown in these excerpts?

"How, then, is civilization to disarm Lenin? We have seen that the weapon with which he goads men to attack civilization is the rankling sense of injustice at social, rather than financial, inequality, which is now widespread both in East and West.

"Clearly, in order to save itself, civilization will do well to proceed on scientific lines. Lenin's idea, which is being used to our undoing, that all men are social equals, is after all a true one. Since, therefore, we cannot hope to expel it, have we phagocytes in our system capable of seizing on it, of incorporating it in civilization, even of making its recognition the hallmark of civilized man, as much a part of him as his breathing, or the circulation of his blood? If we can do that, we shall be immune, and can laugh at Lenin. His occupation will be gone; for in a society where all men extend to one another the courtesy and consideration required between social equals it will be idle to try to get up a bloody revolution.

"We shall do something still more insidious. The great military lesson of the World War is compact in one word—the counter-attack. Before the war the last word of military wisdom was the offensive: 'Attack, attack, attack.' Prussia embodied it, and the French and ourselves were in danger of Prussian hypnotization. But the offensive school lost, both tactically and strategically. The offensive failed wherever it was tried, and finally it lost the war. It failed with us as completely at the Somme and Paschendaele and, most signally of all, at Cambrai, as it failed with the Germans twice at the limit of the Marne. The true field-strategy is to await attack and,

when the enemy has penetrated into your line, to be ready with your massed reserves to deal a deadly *riposte*, far more crushing than a simple offensive.

"In the moral world there is no difference. It was our strength that we were the attacked and not the attacking party. It was our weakness that we had not massed our reserves, and were not ready with our counter-stroke till late in the war, when our propaganda did deadly work. Lenin has penetrated civilization's position. We must deliver our *riposte* instead of quarreling among ourselves."

"The West is not likely to collapse to Lenin. He makes big dents in its line, he makes a temporary break through in Budapest, or Munich, or perhaps on the Clyde, or in Dublin. But, all in all, the West, where the big masses, the great industrial armies, are deployed on both sides, may be trusted to hold for civilization. Lenin's *attaque brusquee* has failed, to his intense surprise. The world-revolution, whereon he counted in 1918, did not come. He has had to settle down to siege warfare. Sometimes his spirits rise when he reads a bulletin from Turin, or Milan, Cork, New York, or Chicago. But, in general, he is checked, though at great cost. And there is little sign of the great counter-offensive."

"On occasion the East has a moral courage that far exceeds the West's. It is capable of converting the Sermon on the Mount into a serious political programme, under the sway of a great religious teacher. Everywhere in the Middle East one finds the expectation of him, and the belief that, in spite of contrary appearance, a golden age is near. The Shiah await the Imam, the Sunnis await the Mahdi, the Wahabis look for a second coming of Christ. The Jews in Jerusalem are convinced that the Messianic age is opening. The Bahais go further, and from the Persian heart of Islam announce to all religions that the fulfillment is upon us. Between the Mediterranean and the China Seas their numbers grow apace."

"What is certain is that mankind's greatest leaders have made many men see only the good facet; therefore the power of seeing must be in human nature. It is true that only a great teacher can do this. The earnest expectation of the East is such that it is reasonable to await such a teacher. There is a void which must be filled; the power of evil let loose from Moscow has brought the world face to face with it. And in such turning points of the world's history the new light which has

enabled men to carry on has never failed them. The life-force does not fail."

MUCH HAS BEEN WRITTEN ABOUT THE ACTIVITIES AND INFLUENCE of the Vatican during these critical days in the relations of races, religions, and nations. When the present pope was chosen he was described as possessing very exceptional gifts as a statesman. Whether this estimate was correct or not, diplomatic ability cannot hope to succeed in every instance, and rarely has it had to face the hazards offered by the complicated forces that are producing such swift changes as we witness to-day. The Watchman-Examiner has published a letter from Dr. D. G. Whittinghill, who has long resided in Italy, which reports some things unfavorable to the idea of a completely dominant papal influence in world affairs, such as some writers seem to believe in. After speaking of recent matters in Italy, he recounts these events in the late history of the relations between the Vatican and the world at large:

"In the midst of political and social turmoil, the Vatican has by no means been idle. Diplomatically, the papacy has been making every effort possible to extend its influence in the political world, but the present pope does not seem to have the same diplomatic ability as his predecessors. A short time ago, the Vatican's representative was expelled from Mexico on account of some impudent deeds of his which were not agreeable to the President of Mexico. Recently, the Diet of Japan refused to grant the necessary means for establishing diplomatic relations with the papacy. Bonar Law had difficulty a short while ago in the House of Commons to explain why the English Government should hold a representative at the Vatican, while it had none for the other great churches of Christendom such as the Greek, the Lutheran and other Reformed churches. The inconsistency of such a state of affairs is self-evident. The British Prime Minister was compelled to announce that a representative of the English Government at the Vatican was only temporary. Some of the actual representatives of the papacy in foreign countries have not had 'easy sailing.' Only about a month ago, the papal envoy to Holland, in a speech at The Hague, intimated that his church was the only one of any consequence in Christendom. As a result of this

undiplomatic, as well as untrue assertion, he was given his passport back to Rome, and Holland is, at present, without any representative of the Vatican.

"Czechoslovakia has given a good many sleepless nights to the Roman curia, since the armistice. Nearly half of the entire population have rebelled against the Roman Church and have set up their own independent organization with their own bishops, and with worship in their native tongue, omitting teachings and practices of Rome which are contrary to the Scriptures. The dismemberment and loss of Austria is a blow to the papacy which will not easily be compensated by gains, however great, elsewhere.

"The sharp rivalry existing between the Roman and the Anglican churches for supremacy in the Near East has reached an acute stage. It is very difficult just now to foresee which of the two great churches will be victorious. The Anglican Church has had the good fortune to have her 'orders' recognized by the Greek Church which, according to the opinion of many competent people in the Anglican Church, is the first and most important step towards the union of the two communions. On the other hand, the Roman Church is seeking to ingratiate itself by means of papal envoys and charitable work among orphans of various nationalities in the Balkan States. But jealousy and a spirit of rivalry are so rampant between the Greek and Roman churches that a union of the two, at present, is most improbable."

EARLY IN THE YEAR THERE APPEARED IN THE PRESS OF THIS country statements to the effect that a concordat had been, or was soon to be, adopted in Peru which gave the Catholic Church such power as to place Protestants there at its mercy. More recently, however, Bishop Wilbur P. Thirkield, who is in charge of the Methodist Episcopal Church in Peru, wrote a letter to *The Christian Century* which puts the matter in a different light. Evangelical Christianity in South America has its problems and difficulties, but it seems hardly probable that it will have to deal with conditions that prevailed during the Inquisition, as these excerpts from Bishop Thirkield's letter would indicate:

"While in Lima for more than a fortnight last month, I

gave considerable time to this matter and can now offer assurance that no such legislation has yet been adopted.

"It is true that through the astute leadership of the present papal nuncio, Monsigneur Peterelli, a concordat has been proposed, the adoption of which by the Peruvian Congress would give practically inquisitorial powers to the Roman church.

"On the authority of the president of the republic I can state that this proposed concordat has never even been presented to congress. In an extended interview with President Leguia he assured me that the concordat had never been brought to his official attention and that the adoption of such reactionary legislation was beyond the range of probability. This assurance is reinforced by the fact that he is a man of liberal sentiments and his attitude toward the evangelical movement has been sympathetic."

"The growth and influence of the liberal movement in Peru is indicated by the appointment of a commission of educators from the United States, without regard to church affiliation, for the organization and strengthening of the national system of education. At Callao, the port of Lima, in 1899 where Penzotti was held in prison for eight months, for openly preaching from the word of God, last year at the commencement of our Callao high school the free use of the municipal theatre was given and the floor and galleries were crowded. The work of the North Andes conference, which extends far back in the interior to the summit of the Andes and along the head waters of the Amazon, is expanding, especially among the long neglected Indians, and none of our preachers or workers has been molested. Conferences with leaders in the commercial life of Peru show that they are not alarmed over the situation. It should be stated, however, that the liberal element in the legislature has been weakened by the death of two of its leaders and others have in recent months, for political reasons, been deported.

"I mention these facts as a hopeful indication that the days of inquisition and religious proscription that were abolished by liberal legislation ten years ago, can not in all probability now be revived. The proposed concordat is utterly opposed to the new and larger day that seems to be opening before Peru. Such a revival of the spirit of the middle ages would halt intellectual, commercial and religious progress."

THOSE OF US WHO COUNT SO MANY GENERATIONS OF AMERICAN ancestry that we have lost all sense of personal relationship to the peoples of Europe can hardly comprehend the mental attitude of the immigrant who has only vaguely guessed what America means, when he first lands on our soil. It is not strange that he often suffers a harsh awakening, and having no better guidance, becomes the prey of any radical propaganda that gains his attention.

Methodist Episcopal papers have published an autobiographical sketch of a young Macedonian, all of whose family had died before he emigrated, leaving him a poor, ignorant youth, the prey of the miserable superstitions of his class and region. After describing some of the heathenish beliefs and practices of his native place, he tells of going to a distant monastery in the hope of bettering his condition, only to be disappointed. His story, unlike those of many immigrants, ends most happily, for life improved after his conversion in America, and he is now a consecrated Methodist preacher working in Western Pennsylvania. These paragraphs from his own story are a powerful appeal to the church here in behalf of the immigrant:

"We struck hard times in this country. It was during the panic of 1907 and 1908. We could not get any work anywhere in Philadelphia. From there we were taken to Berwick, Pa., and introduced me * * *."

"We worked only a very short time in the mills there before we were put out for all the winter. We had no friends, no comfort. The company gave us a big house—eight rooms—in which about thirty-nine of us lived. There were no beds, no lights, except two kerosene lamps, and no fire, except a kitchen stove in the kitchen. You can imagine how we lived. Two of us were blind from hunger for three weeks. One man died from cold and hunger. His body lay on the floor for two or three days before some good people buried it. The people were afraid of us, and we did not care much for them either."

"We used to gather up some left-over corn ears and useless apples from the farmers' fields and make up a meal."

"All during the winter we lived in misery and suffering.

The people used to come and look at us and go away. It was a sort of a show to them. I think a great many of them still remember the time and the 'gang of Turks,' as they called us. By this time we were ready to believe that what we were told about the honesty and goodness of the people here was not true. For from the time of our arrival up to then, we did not meet with anything but deceit and disappointment and suffering. We were tired of this country and would have been very glad to get back to our own, if there had been a way out."

"Arriving in Hazleton, and after great difficulties in finding my countrymen, they told me about some Christian people and a Christian mission. One of them took me to the mission where we spent the winter in great suffering.

"Time passed on; I watched the lives of these people, and I went to the services and mingled among them. Many things in their way of serving God seemed strange to me, but after a year and more I began to understand their language and that made it easier for us to talk together. I understood then that they were trying to tell me of the living God, and their kindness convinced me that there was something in the Christian life. In course of time I gradually found the Lord.

"Praise the Lord! Giving my life to Him, I got something better than gold. Something happened that changed the whole of my life and thought. That is what a true religion does, it changes the whole being. It brings the man from darkness into light—from death unto life. It was a new life to me—a life of joy and gladness. It was something more precious than the chunk of gold I was looking for."

"Praise God for the missionaries and for the home mission societies who send and support them!"

THE REMARKABLE ARCHEOLOGICAL DISCOVERIES IN EGYPT HAVE held the attention of the world to a very remarkable degree. But Egypt is not the only land where the scholar with the spade is busy. Since the Great War archeological research in Palestine has been taking on great activity. The British government has created a "Department of Antiquities for Palestine, charged with the protection of the historic monuments of the country, the arrangement of a national museum, and the organization and control of excavations and research. The government

properly regards the administration of the antiquities of Palestine as a trust confided to it by the whole world."

The words just quoted are from an article by Professor John Garstang, Liverpool University, in the *Illustrated London News*. Eight expeditions are now at work in Palestine, and from this statement by Professor Garstang it may be seen that there is ground for a reasonable hope that before long much may be learned to throw light on Bible history and customs:

"On the eastern side, in the Jordan Valley, at Ain Duq, near Jericho, the French Archæological School (*Ecole Biblique*), conducted by the Dominican Fathers, has cleared and removed for protection portions of a mastic pavement of an ancient synagogue of the third century, decorated with colored designs of unusual characters, and particularly important for the ancient Hebrew inscription worked into the pavement. Hereabouts is the famous mound which marks the site of ancient Jericho. Considerable clearances were made here in the course of excavations made in other days, disclosing walls of undoubted antiquity, both those of houses and main walls of the city. But the historical interpretation of these researches is not complete. The excavation was not made with that due regard to minutiae which modern science demands; and there lacked then, as now, a sufficient comparative material, properly collated and arranged, by which to deduce the full and logical results from the work done. Doubtless some learned society will come forward in the future to undertake the task.

"Further north is Beisan, the 'Key to Palestine,' dominating the junction of the valley of Jezreel with that of Jordan. Here the University Museum of Philadelphia has commenced work on a well-conceived plan under the able direction of Dr. Fisher, backed up by resources proportionate to the undertaking, and rewarded at once by historical discoveries. Further west, in the plain of Esdraelon, is Megiddo, overlooking that most historic battlefield, the memory of which survives in the suggestive word Armageddon (*Har-Megiddon*). Here the University of Chicago, at the instance of Professor Breasted, will commence work in the autumn of this year. At the entrance to Esdraelon, the narrow neck leading from the plain of Acre,

are Harithiyeh and Tell 'Amr, commonly identified with 'Harosheth of the Gentiles,' which looms large in the Song of Deborah as the advanced post of the Syrian league and the House of Sisera. It is here that the British School proposes to commence investigations in the coming spring. Samaria, crowning a hill in the heart of the hill country, has already been partly excavated, and in true scientific fashion, by the University of Harvard, under the leadership of Dr. Reisner; the same body has applied for a renewal of the concession, and new work there is to be anticipated.

"The Palestine Exploration Fund has been engaged these two years on an extensive excavation at Askalon, the ancient Philistine city; and this year that pioneer body will expand the area of its work and investigations to other Philistine sites in the vicinity, even as far as Gaza and southward, in order to obtain a proper and fuller interpretation from the historian's point of view of the very important evidence already recovered.

"We may conclude this catalogue of the present sites of excavation by reference to two upon the shores of Lake Tiberias (the Sea of Galilee), the interest of which is more local and the work self-contained. Just south of the modern town of Tiberias the young Palestine Jewish Exploration Society has examined the ground bordering on the lake, recovering evidences of the period of the Talmud in traces of buildings, inscriptions, sarcophagi, and a profoundly interesting relic in stone reproducing crudely but in a well-defined manner the decoration of the sevenfold 'candlestick' or Minora, as described in the book of Deuteronomy.

"To most visitors to Palestine the work which has been proceeding for some years near the head of the lake at Tell Hum, under the control and direction of the Latin 'Custody of the Holy Land' (ancient title descended from the Crusades), is that which appeals as of special interest and charm, alike from its character and associations as from the picturesque beauty of the scene and surroundings. For this is the site which corresponds most nearly to that of Capernaum, and here are the tumbled and ruined remains of an early synagogue elaborately conceived on a classical model. No one can help being reminded of a certain Centurion and the synagogue with which he had adorned and enriched the town. The ruins in

this case, however, will be more aptly assigned to the second or third century."

PUBLIC SPIRITED MEN ARE BECOMING MUCH CONCERNED OVER the marked increase in crime. The problem has, of course, two aspects, the causes and the remedy. The war seems to account only partly for the present state of things. Among other causes named are, the increasing contempt for authority and law and the greater facility for the commission of crime offered by the automobile. It is not necessary to observe that such suggestions do not go to the root of the matter, which involves spiritual life and early training.

One of the reasons given for the contempt for law is our present outgrown system of applying it. The General Secretary of the National Probation Association, Mr. Charles L. Chute, writes in *The American Review of Reviews* upon Rational Crime Treatment, and in speaking upon this point he remarks:

"There is increasing disrespect for a system so unscientific and ineffective. We must find a new way. That way leads to a thorough overhauling of our machinery of law, courts and prisons, to enable us to determine in every case the causes, both individual and social, back of the offense and then establish a system which will remove and correct these causes.

"The greatest blame must be attached to our criminal court system. It is hardly necessary to cite authorities to prove that it has worked badly, especially in the higher criminal courts. Eminent lawyers, like Secretary Hughes and Chief Justice Taft, have borne eloquent testimony to this fact as has recently the Committee on Law Enforcement of the American Bar Association. Unfortunately, that Committee, composed of eminent and conservative lawyers, themselves a part of the system, fails to suggest any adequate remedy. Minor improvements in the criminal courts to speed up the rusty wheels of justice and to make punishment more severe and 'sure' will never accomplish the results desired. The attitude of the Committee was legal and not scientific. Must we look to other professions for the remedies which will reform our laws and court system, the necessity of which is well recognized by the lawyers?

"The criminal courts, however, are now being modified,

slowly but surely. In time they will be revolutionized. Courts should be, and in some places have to-day become, clinics for studying the causes of crime and for fitting treatment to the individual criminal. The old system and practice dies hard in so conservative a profession as the judiciary and the public is not yet fully awake to the need."

IT HAS BEEN STATED ON GOOD AUTHORITY THAT THE PROHIBITION law is seventy-two per cent. efficient. Inasmuch as no law gives perfect results and as there has been and is a desperate and wide-spread attempt to bring about the collapse of prohibition law and sentiment, this is a remarkably good showing. The prospects are that it will be even better.

But the situation cannot be judged by any study of a single region of the United States. In the country generally, outside the northeastern portion, the public will is plainly on the side of the prohibition law, but in the large area that centers in New York, with its great foreign population and sea coast, which favor the violation of this law, the authorities are encountering a very extensive illegal trade in liquor. Not only is the law systematically broken, but this state of things is aggravated by indifference or even collusion on the part of public officials, and also by the outspoken antagonism of some who should be on the side of vigorous enforcement. President Nicholas Murray Butler of Columbia University expressed the opinion not long ago that it never could be enforced in America. An editorial writer in *The Globe*, New York, showed a much larger grasp of the principle involved when he wrote:

"Prohibition fails only in the cities of the northeast and in certain larger cities scattered throughout the country. Essentially the South, the Middle West and the Far West are living under actual prohibition law. People in northeastern United States should not forget this when they discuss the national policy with regard to repeal, enforcement or modification. It does not follow that, even if enforcement in certain sections should confessedly be impossible for a time, we should therefore repeal a law which is succeeding through the greater part of the country. Repeal must be based on the merit and not on a partial failure to function. If a law is good there may be a

great gain in having it as a law, even though those supposed to obey it are brought to obedience only through a long period of time."

WHEN WE IN AMERICA REFLECT THAT WE CAN BE AT HOME, AS to language, in any state of the Union and in Canada, it seems singular that no single language has developed as the general speech of Europe. But it must be remembered that we do not have the numerous sharp political divisions here that so largely make Europe what she is. Nationalism seems to involve a tenacious hold on their different tongues by the various peoples. Pride and tradition prevent the abandonment of an ancient speech, even where it would greatly simplify modern living conditions. Mr. A. L. Guerard has given us this glimpse, in *The National Geographic Magazine*, of some of the tangled racial and linguistic conditions in Eastern Europe:

"Confusion grows worse confounded when, instead of forming a patchwork or mosaic of self-contained elements, populations of different speech jostle one another in the same territory. No map can do full justice to such a situation, the result of conquest, migration, or infiltration.

"Frequently the dominant population belongs to one linguistic group, the common people to another. Thus, the Poles, who were held down as a subject majority in Posen, found themselves a ruling minority in the east and southeast of their ancient kingdom. Prosecuted by the Prussians, they lorded it in their turn—and with no waste of gentleness—over White Russians, Lithuanians, and Ruthenians.

"The cases of Transylvania and the Banat of Temesvar are singularly complicated. When the receding Turkish flood left Transylvania in Hungarian hands, a Rumanian-speaking peasant population, unorganized and illiterate, was dominated by Magyar *Szeklers*—a significant word, for it means frontier guardsmen; and among Rumanians and Szeklers live solid colonies of Saxons.

"In the Banat, Rumanians, Servians, Germans, and Magyars are hopelessly entangled.

"Perhaps the most extreme case is provided by the city of Saloniki and its immediate hinterland in Macedonia. The place was Turkish for centuries, and is now under Greek rule; but

the languages of its present and of its former masters are used only by minorities. At its very gates are found Macedonian peasants whose Slavic speech shades off imperceptibly from Serb to Bulgar, thus providing a battle-field for philologists and diplomats, a 'question' drenched in blood and printer's ink!

"Rumanian (Kutzo-Wlach) and Albanian tribes hover near, and the chief element in the city is Jewish. But those Jews, exiled from Spain ages ago, still speak a Spanish jargon, instead of the Germanized Yiddish of most of their co-religionists."

BOOKS

BELIEF IN GOD, AND BELIEF IN CHRIST ¹

The appearance of any volume by Bishop Gore is always an event of theological moment. One may be sure that nothing merely casual or incidental will be undertaken in any book of his. His eye is upon the eternities, and his mind is deeply steeped in divine things. This is not to say that he is not a man of his times, or that he does not keep step with rapid thinking men in this quick-moving age. The contrary is true. The anonymous author of *Painted Windows* pictures Bishop Gore as a modern ascetic, living in a small and decent London house "which is as quiet as a monk's cell." But he is not thereby out of touch with the world. He is no St. Simeon Stylites, living aloft upon his pillar with careless disregard of the events of time. His political alliance with the forces of victorious labor is alone sufficient to prove how close he is to the affairs of the day.

Although the Gentleman with a Duster gives Bishop Gore the opening chapter of his now famous *Painted Windows*, as one confessedly "head and shoulders above all other religious teachers of our time," he is nevertheless skeptical of his influence. He is even willing to say that he "commands as no other teacher of his time the affectionate veneration of the Christian world," yet he marvels that he has so little effect upon the moral life of the nation. This may be true in the sense that there is in him "no feeling of radiance, no sense of a living serenity." At times there is, with all his strength, a hint of the coldness of steel. His intellect is a steady, clear light, albeit he is scarcely to be ranked among the great scholars. The aforesaid Duster Gentleman opines that he would have done better to follow his decided bent of mysticism, for he has sometimes cut a sorry figure among the

¹ *Belief in God*, by Charles Gore, D.D. (formerly Bishop of Oxford). New York, 1921. Pp. XVI + 300. *Belief in Christ*, by the same author. New York, 1922. Pp. X + 329.

controversialists. That so noble a character, so able a Christian thinker, should have cast in his lot with the Catholic party in the Church of England is one of the sad and tragic personal anomalies of modern church history.

But not even his drift to sacerdotalism can obscure his fine service to constructive theology in this time of shifting sands. Although himself a convinced higher critic, at least in some of the results of criticism, he holds with might and main to the anchorage of the faith once delivered to the saints. As an intellectual foil to Kirsopp Lake and others of his kind, Bishop Gore has certainly both strengthened and dignified the conservatism of the church. The seriousness of his purpose and the thoroughness of his thinking must commend his writings always to whatsoever school of thought.

These personal comments are not out of place in approaching the present volumes, the first and second volumes of a theological trilogy, wherein the author plans to give "an ordered and reasoned statement of my faith as a Christian." There is thus an autobiographic element throughout, which is frequently diverting to the point of entertainment. In the very unusual and impressive Preface to *Belief in God*, Bishop Gore refers with great frankness to three characteristics of his own, namely, the imperative of his nature toward free thinking (his mind *must* follow the argument remorselessly); his tendency to a kind of spiritual pessimism that has always felt the arguments against the love of God, offset, however, in every instance by a profound sense of God in his soul; and his constitutional aptitude for Catholic thinking. "Confession and absolution, fasting, the Real Presence, the devotion of the Three Hours, the use of incense, etc."—he felt instinctively that this sort of sacramental religion was the religion for him. Perhaps it is well for Protestants to understand how Catholicism roots itself thus in Protestant minds of a certain type. Bishop Gore reproduces the *Apologia* of Newman in thus predicating his pro-Catholicism upon natural tendency.

The author's discussion of *Belief in God* is not the ordinary discussion of the grounds of theistic faith. As a treatise it

is fresh and stimulating throughout. It is thoroughly aware at every point of modern difficulties. It is, however, equally strong in its appreciation of the profound implications of human nature. Physical and mental science find a strong defender in this theologian, but he demands of them that they shall not ignore the deeper meanings of life. The volume opens with a chapter on *The Breakdown of Tradition*, which is important as an analysis of present religious conditions. The author holds strongly that there can be no real social recovery except through a general return to God. There are always at hand conditions of hopeful reconstruction (chap. II), and it is the average man who will decide the issue at length rather than the philosopher. No truly earnest spirit can consent to be a mere spectator in the mighty conflict that is going on in the world about matters moral and religious. It really does matter (quite as much as the changes in the stock market from day to day) whether we have a valid belief in God or not. There is a true duty of decision which men should be led to feel.

Taking up the grounds of belief in chapter III, we find the author to be a staunch supporter of the old idealism.

"The reality of an ordered world can exist only for mind and in terms of mind." "The whole of the world-reality in all its fullness and complexity postulates a universal and perfect mind, which (whether it is to be represented as its Creator or as its soul) would be instinctively called divine. And it is this divine mind which is communicating with me through all the process of sensitive experience."

Here at least is a fresh and fascinating statement of the old faith of men. The reader lingers especially over the pages devoted to the moral argument, where the happy description of the scene of this world's life by Keats as a "vale of soul-making," a place whose purpose is to produce free personalities, is made use of with telling effect. Bishop Gore is an evolutionist, but he will have none of the materialistic variety. Mind is not to be interpreted in terms of matter. Rather the whole process of physical evolution finds its culmination in mind.

The author is scarcely so forceful in the succeeding chapters devoted to the discussion of special revelation. We miss a little the convincing note that is felt in the treatment of natural religion. Not that Bishop Gore himself lacks in conviction. Quite the contrary. Nevertheless he seems to write with a less steady hand upon the subject of revealed religion. It is scarcely to be wondered at when one remembers how for two generations the batteries of criticism have been directed against the Word of God. One is bound to take on an apologetic tone here that is less agreeable than the firm tread of undisturbed faith in the fundamental reasons for natural religion.

There are, however, many weighty pages in the remaining chapters. The prophets of the Old Testament signify much to the author. The spirit of Jewish prophecy is not to be lowered to the level of Buddhism and Mohammedanism; however it may be that these faiths, as well as the Stoic philosophy itself, liberated new human power to deal with life. "Something has occurred"—it is an impressive statement—"for which only the experience of the prophets and the witness of Christ can account, and without which the moral treasures of human nature would be vastly impoverished." The Ritschlian school is wholly inadequate at this point, postulating as it does mere "facts for faith" in religious experience, which still are not to be translated into real propositions of faith. Ritschlian teachers have in this indecisive way robbed religious faith of the sense of vivid reality. It is true only for one's emotional life, to meet the necessities of human nature. The present author affirms the necessity of defensible intellectual propositions about God and man.

Coming to a direct discussion of Christianity the author concedes the disadvantage to the Christian faith in its dependence upon historical events. He is quick to add, however, that the real value of Christianity is the undoubted Person who stands behind it. The appeal to facts about Him gives to Christianity its never-failing impulse among men. Bishop Gore deals a sharp blow at the critics who substitute ideas

and symbols for facts. In his judgment those who hold that the symbol that underlies the Virgin Birth is an adequate substitute for historic fact are, to speak plainly, violating common sense. To hold on to an idea while the fact is allowed to evaporate, is surely the most fatuous of all results of modern criticism, however learned it may be.

The strongest chapter in the volume is chapter X, wherein the author examines searchingly the prejudice against miracles. On the whole the volume is to be regarded as a valuable contribution to the discussion of belief in God. It is particularly well suited to the modern mind. Preachers and students of whatsoever kind are sure to find in it stimulating material and points of view for the present-day apologetic.

Belief in Christ, like its predecessor, is an appeal to men to think for themselves, and to think freely. The third volume, which will conclude the trilogy, will deal with *The Church and the Work of the Holy Spirit*.

In this volume the author aims "to take a critical estimate of all the evidence which concerns the person of Christ, and to show that the belief about Him which grows out of the evidence, taken all together, and which best accounts for all the facts, is just the traditional belief in the incarnation of the eternal Son of God." Freely admitting the assimilation of many ideas of Oriental thought by Judaism and of much Hellenistic influence by Christianity, the author holds valiantly to the distinctive and imperative revelation of God in Christ.

The Jewish background must be conceded by all. Hence there is a historic Christ always to be considered. No really valid thinking can carry us wholly away from the Old Testament. The problem of the Christ of the early Christian community is of course the mooted question of modern critics, such as Harnack, Schweitzer, Bossuet, and Kirsopp Lake. Grave voices tell us that this is the most serious question ever raised—did the early church make a Christ of its own, differing from the true historic Person? It is this trail that Bishop Gore follows throughout his volume. Keenly aware of diffi-

culties, he nevertheless holds steadily upon his course of clear thinking. "Modernism" finds in our author a worthy defender of "the faith once delivered to the saints." The antagonistic philosophy of to-day, that weighs so heavily against the idea of a personal revelation of God in Christ, must be taken into account. But the unexampled spiritual authority wielded by Christ from the beginning until the present is so unique and wonderful as a religious fact, that no one, whether average believer or philosopher, can safely ignore it. There is in all this a permanent verisimilitude and identity that cannot be offset or weakened by theories of an apocalyptic Christ. It is a matter of experience that He is "the same yesterday and to-day, yea and for ever."

Indubitable claims can be set up for the naturalness and impressiveness of the New Testament narratives. They create altogether a majestic portrait. As another author of our time says, "When we open the New Testament we find ourselves in presence of a glowing religious life" (Jesus and the Gospel, by Denney). It is in itself an overwhelming picture, a personality that defies analysis. Least of all can it be eliminated or dissolved. Bishop Gore is unwilling to accept any supposition of adoptionism. There is in fact not a hint of it in the New Testament. The early Christian church accepted a thorough-going doctrine of Christ's personality. He was the Son of God, not a deified man. The teaching of the Apostle Paul is practically identical with the prevailing idea. This apostle only brought the idea home more forcibly to other leaders. This is almost too easy an explanation of the origin of the Pauline conception of Christ.

To Bishop Gore modern critical views of Christ are not truly critical, in that they are strangely arbitrary in what they accept and what they reject. The remark is as valid as it is obvious. His conclusion is that the traditional faith substantially unchanged is alone able to account for the facts as a whole. The creeds were necessary on the side of exclusion, defining negative and destructive teaching. Yet they were open to much misuse, if not great abuse. Here is the source of much

confusion that lasts to the present time. The author, while he holds that theology should not be disparaged, holds also that "precise orthodoxy" is often misleading, especially when it co-exists with any kind of modern literalism. The life of Christ in His church is far more important than minutely orthodox views of Christ.

Religion is a thing for common men. The refinements of theological controversy are too subtle for the average mind. But the instinct of common believers is to be trusted. To those who come to know Christ, He is in a true sense unique, separate, and final. All things are summed up in Him, both intellectual and spiritual.

It is a satisfying volume. Not conspicuously scholarly, not characterized beyond some others by spiritual insight, yet it breeds contentment and certainty in faith. Dr. Denney's volumes on Christ are more weighty than Bishop Gore's *Belief in Christ*. Nevertheless the latter is a valuable contribution to mind, heart, and life.

EDGAR WHITAKER WORK.

REDEMPTION FROM THIS WORLD ²

Professor Hogg, of the Madras Christian College, deserves great credit for opening up such a valuable new line of approach to the whole problem of the supernatural in religion. A thorough scholar, at home in the world of modern thought, yet not a slave to any of its mechanistic theories, he feels that belief in the supernatural is the very vital breath of religious faith. Therefore he sets out to rescue belief in the supernatural from the hands of modern theology, modern science, modern philosophy, where it is held a prisoner. The book consists of the series of lectures given under the Cunningham Foundation at New College, Edinburgh, in 1921, with some changes and additions.

The reviewer finds it most difficult to give the reader any adequate idea of the contents of the book, without creating

² *Redemption from This World*, by A. G. Hogg, M.A. Edinburgh, 1922. Pp. XIV + 278.

some misapprehension. For it deals with subjects upon which both the moderns and conservatives are most sensitive. The modern mind is not disposed to have the supernatural reintroduced into religion in any guise. The conservatives are not disposed to come to the assistance of the supernatural at the expense of the traditional Christological doctrines of the Person of Jesus Christ. Professor Hogg makes these demands of each. Yet he does it in such a sympathetic, fair-minded, constructive manner that, instead of alienating both sides, he commands their respectful attention, and, with little resistance, leads them both with him to the rescue of the supernatural.

With rare theological instinct he chooses as the strategic point at which to attack the defenses of modern theology, science, and philosophy, the historical point where the Messianic and apocalyptic faiths of the Hebrews of Jesus' day come together. From each of these he makes Jesus pick the kernel and throw away the shell. In this way he brings out the point that redemption from this world is the historic work of Jesus, and that in the very nature of the case that which successfully redeems individuals from this world in all of its thinking, feeling, and willing, must be supernatural. For the natural always forces us into conformity to this world.

Of course, on this war-swept intellectual front progress is not as rapid or as easy as on most of our mechanistically concreted intellectual highways, where pneumatic-tired natural laws make travel comfortable and speedy. There are many jolts, jams, jars, and jumps. But the interesting fact is that in spite of them all Professor Hogg succeeds in locating the long-lost supernatural, breaks through these modern defenses, and rescues it from the hands of its captors. It must be confessed that long years of imprisonment have left their mark upon its emaciated form. It is not nearly as intractable as it was when first taken away captive. The supernatural which Professor Hogg restores is a very docile and law-abiding citizen of this modern world. It does not presume to act contrary to the laws of nature, it is not irrational, and it promises never to break through arbitrarily into the established order

of the cosmos. It is the real cosmic order. Perhaps it will be safer to allow Professor Hogg to explain this point in his own way. He says:

"We are keeping well within the limits, therefore, of legitimate reformulation when we say that, as an element in the thought of Jesus, the idea of Divine intervention was not the idea of an external interference by God with the universal course of things, but was a way of regarding certain events within the natural order as due to the interference of the agencies of one realm with those of another. The realm interfered with was that apparently closed system of agencies with which long experience had made man painfully familiar. The realm interfering was God's wider empire of reality, which no intelligence can know as a closed system unless it can sum up and exhaust the infinitude of Deity" (p. 135f.).

By adopting the practice of presenting his theory as that of Jesus, and making Jesus the medium through which it is worked out, the reader is carried along without knowing how to resist. Another important paragraph upon this point is the following:

"Expressed in modern terms, then, Jesus' conception of miracle is not as a breach of the natural order, but as the breach of a barrier *within* the natural order. And this barrier itself is unnatural or anomalous; it is, as it were, a pathological phenomenon. Human distrust and wilfulness has interposed the obstacle of a non-conducting medium to the more sensitive waves of God's cosmic energy, thereby walling off an enclosure within which the power and goodness of God are inadequately manifest and their operation is incompletely effectual" (p. 136).

Jesus breaks through this natural order by His faith. And thus His faith enables Him to work miracles with equal ease within either the physical or spiritual realm. Human faith makes available the resources of the supernatural. Not the faith of those upon whom the miracle is wrought, but the faith of the one who works the miracle. And in this respect the faith of Jesus is one with that of all human beings. This point Professor Hogg brings out thus:

"The assumption I refer to is that the miracles of Jesus were acts of faith, and that by our Lord Himself His own miracle-working was regarded not as the exercise of a personally inherent Divine attribute or prerogative, but as a feature of His human Messianic vocation" (p. 65).

This universally available human faith, which confers the power to employ the supernatural for the purpose of working miracles, is thus defined:

"A miracle-working faith, then, would appear to be definable as the attitude of one who counts on being supernaturally enabled to accomplish a seeming impossibility, which he knows to be no private ambition but the one specific service which God here and now requires of him" (p. 141).

In order that this newly released supernatural may be free to work in this modern world, it is also necessary to rescue God Himself from the theological and scientific entanglements in which He has been caught. The laws of nature upon which science stakes her life and hope are shown to be but generalizations in which, for the sake of uniformity, recognized differences are disregarded. Here Professor Hogg does a splendid piece of work. He makes his conception of the supernatural both scientifically and philosophically tenable. But he must also release God from the theological entanglements of predestination and foreordination. He is Sovereign. But "not a Sovereign trammelled by statute and precedent, but a Father at liberty to be fatherly." Upon this point he says:

"We must remind ourselves that it is the meagreness of our capacity for contemporaneous intuition and instant self-adjustment that makes us mortals fall back upon prevision, and upon plans formed in advance, as a rough device for escaping unwisdom in conduct" (p. 186).

So far as God is concerned He is free from all such limitations. Here Professor Hogg explains his idea thus:

"If God enjoys a contemporaneous intuition that is perfectly penetrating, what need has He of such human makeshift aids to rational decision? Without foreseeing or preor-

daining (in the only sense we can give to these terms) the will of God enjoys all that we attain, and more than we attain, by foresight and by plans sketched in advance; and to this it adds all that we attain and more than we attain, by our contemporaneous insight and resolve" (p. 187).

Having now freed the supernatural from its theological, scientific, and philosophical captors, and made it available for human faith to accomplish the impossible with its aid, Professor Hogg is so thoroughly modern that he finds it necessary to place this newly released supernatural in charge of some safe, sane, and orderly human faculty, so that there will be no danger of its turning this new cosmic order into chaos. It is at this point that Professor Hogg is hard put. He passes by reason, feeling, willing, imagination, moral and spiritual character, and personality as a whole, and seizes upon intuition as his ally. Intuition in the Bergsonian sense provides the individual with the sure knowledge when and where to call upon faith to work miracles. The uniqueness of Jesus lies in the fact that He possessed an intuition that was unfailing. He always knew when God was calling upon Him to perform this or that miracle of redemption for Him. In mortals, this intuition is crude and undeveloped. For this reason we blunder, fail, give up our power to work miracles. And the redemptive work of the Christian church lags.

This resort to intuition is a weak spot in Professor Hogg's work. He has been allured into this mistake by the feeling that intuition has in it some undefined elements which leave room for the presence of the supernatural to squeeze in unnoticed. But to the psychologist there are no unexplored corners in intuition. It is a composite of thinking, feeling, willing, into which all the contributions of body, mind, and spirit are poured. When Professor Hogg admits that this intuition can be trained, he makes it a humanly controlled element of personality.

But one should not allow these occasional weak spots to mislead one into neglecting this book. It is remarkable that

in a new field there are not many more of them. Professor Hogg has made a distinct contribution to the thinking upon a very important subject. ALBERT CLARKE WYCKOFF.

PAPINI'S LIFE OF CHRIST ³

We have once and again read the Life of Christ, by Papini, first in its Italian original and then in Mrs. Fisher's English translation. As a masterpiece of literary skill and of psychological analysis, the book—we say it without hesitation—remains what it was in the Italian. The marvelous vividness of Papini's style, the masterful cleverness with which he colors events and analyzes the characters of men, making them alive and real to the most fastidious reader, may now be enjoyed by the English speaking public practically to the same extent as by the Italian, whose eagerness has caused the issue of more than 70,000 copies already sold. But Papini's "conversion" has had as much to do as the book itself in this matter.

Ten years ago Papini was an absolute materialist who saw nothing spiritual in the universe; he was an atheist and an anarchist; he hated Christ and Christianity. But in this, consciously or unconsciously, he was typical of the educated classes of Italy. Likewise to-day he represents the revulsion of feeling which has led to the Fascismo in politics as a reaction against Bolshevism, and in religion to a *rapprochement* to the Vatican which represents the same unity and organization in spiritual matters as is typified by the King in politics.

By this we do not mean to suggest that Papini's conversion is not real and genuine, provided, however, this term is not taken exactly as evangelical Christians understand it. Papini's devotion to the Christ whom the Gospels have newly revealed to him is fervent and limitless; this at least any unbiased reader of the Life of Christ will readily admit. It is evident that seeing the Christ in His loveliness has caused a

³ Life of Christ, by Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. The European Library, edited by J. E. Springarn. New York, 1923. Pp. 416.

profound and radical change in Papini's mind and point of view. This fact must be appreciated in order to understand his peculiarities, and the fondness for extremes which appears everywhere in his volume.

Papini was as brilliant a writer and as keen a psychologist ten years ago as he is to-day. Among other things he had studied deeply the philosophy of Nietzsche, and he admired him to such an extent that, in one of his essays dedicated to that master, Papini wrote that "whatever bigots or biographers or fools may call him, Nietzsche *is a saint!*" (Italics mine). But now, in the Preface to the Life of Christ, the "*saint*" is declared to be nothing but "a syphilitic anti-Christ."

Papini is now doing his best to make his former readers and companions change their minds, even as he has done. It is not possible to pronounce a fair judgment upon the many shocking words and expressions of Papini unless we first understand what sort of readers he had in mind when he wrote his Life of Christ, which "is meant to be a book of edification," as he says. A strange kind of readers must they be whose "edification" incidentally necessitates graphic descriptions or bold references to certain bodily functions, or information such as that Octavius Augustus "had sold his body twice." To make this matter perfectly clear it is necessary to read the last chapter of the book as it appears in the Italian edition. This chapter is not translated into English. It is a sort of appendix entitled A Prayer to Christ (pp. 540-549 of the original edition). Here we have a description of the kind of men Papini had in mind when he wrote, and, alas, how terrible, disgusting, and despairing it is! Nothing more pessimistic, surely, has been written for centuries past. No wonder Papini should feel that only a Christ who is God could or would be able to care for such humanity. Here are only a few of his expressions:

"In these last years, the human race, which was already suffering from the delirium of a hundred fevers, has actually gone crazy. All over the world we hear the noise of falling ruins. * * * All faiths are decaying and fading away

in the midst of these infected remains. There is only one religion which the world is still practicing; the one recognizing the supreme trinity of Wotan, Mammon and Priapus; Force which is symbolized by the sword and has the barrack for its temple; Wealth which has Gold for its symbol and for its temple the Stock Exchange; the Flesh which has Phallus for its symbol and for its temple the Brothel. *This is the religion ruling all over the earth, and which all living are practicing in deed, if not always in words.* The ancient family is going to pieces; marriage is destroyed by adultery and bigamy; to many, profligation appears to be a curse which they try to avoid by fraudulent means and by voluntary abortion; fornication triumphs over legitimate love; sodomy has its own apologists and its places of prostitution; while the courtesans, both public and private, are reigning over an immense multitude of enfeebled and syphilitic humanity." (Italics mine.)

These, then, are the kind of human beings which Papini pictured to himself when writing his Life of Christ. It is evident, therefore, that objectionable expressions (which have been somewhat softened in the English version) are not only permissible, but even necessary, in order to arouse them. On the other hand, we do not see why the Christian public of America, and especially the young, should be indiscriminately led to read this book without due caution as to its real character and purpose, especially since Papini himself, in his Preface, expresses this warning.

As the translation stands to-day it neither accurately represents the Italian, nor is it sufficiently expurgated for the general public. In a single very short chapter, for instance, expressions referring to the digestive functions of the body occur eleven times. Papini justly criticizes the lives of Jesus which "exhale" a sort of withered mustiness, "a smell of stale incense," but we are sure that the American Christian reader would enjoy Papini's marvelous descriptions much more without the smell of the dunghill constantly under his nostrils.

In a Translator's Note at the beginning of the book Mrs. Fisher seeks to give an explanation for "the omission of occasional sentences, paragraphs and one or two chapters. In the

case of individual sentences or phrases," she says, "they were usually omitted because they contained an allusion sure to be obscure to non-Italian readers. A characteristic example of such omissions is in the scene of the crucifixion where Christ is described as being nailed to the cross with outstretched arms like an owl nailed with outstretched wings to a barn door. This revolting countryside custom being unknown to American readers, a reference to it could only cloud the passage." But strange to say, this very "characteristic example" of the omissions has not been omitted. In fact the illustration is found on page 361 of the English version, as follows: "There He was, the bird of ill-omen, nailed with outspread wings." The only thing omitted is the expression *sull 'uscio del contadino*, that is, "to the door of the farmer," which would clarify it.

But, if the translator speaks of omissions, she says nothing of any additions to the original Italian, though there are quite a number of them. She declares that "one or two chapters" have been omitted. As a matter of fact there are five entire chapters omitted, two others have been cut nearly to half their original length, while several paragraphs of varied length have been left out. The translator says that "in the case of individual sentences or phrases they were usually omitted because they contained an allusion sure to be obscure to non-Italian readers. This explanation, however, applies to very few, if any, of the paragraphs omitted, as we will show later.

We will first speak of the additions, or interpolations. These additions are not merely of words, but of whole sentences, sometimes entirely changing the meaning of the author. The first we note is found on page 238, at the beginning of the chapter entitled Sun and Snow. In the Italian original this begins with the glowing description of Hermon (p. 299), but in the English it begins as follows: "A man's voice, the voice of Peter the Rock, had called Him the Son of Man; another voice issuing from a cloud was to call Him the Son of God."

In connection with this interpolation we may also notice

the fact that a little above (p. 236), where Peter is spoken of, we find this sentence: "At last from Peter the Rock there sprang forth the well-spring which from that day to this has quenched the thirst of sixty generations of men." The translator conveys a very different idea from that of the original sentence, which reads: *Finalmente dalla dura pietra é sgorgata la polla*, etc., that is, "At last from the hard stone sprang forth," etc., Papini's idea being that Peter's name was given him because of "the hardness of his head." This explanation is found on page 181 of the English version, and this passage has also been altered to some extent. The Italian reads:

"His surname 'Cephas,' Stone, piece of rock, does not come to him only from the solidity of his faith—*because Jesus reproaches him too, for his little faith, of which his final denial is another painful proof*—but it comes from the hardness of his head" (p. 218, Ital. ed. Italics mine).

Now, the passage marked in italics is omitted in the English version. At the end of this same chapter, entitled Simon, Called the Rock, we find an interesting episode entirely omitted which occupies nearly a half page of the Italian original (cf. p. 220, Italian, with p. 183, English).

This chapter ends in English with the words, "This primacy is so great that nothing has been able to cancel it." But the Italian continues, explaining that "*it was only after the Resurrection that he [Peter] did belong entirely to his Master*" (italics mine), with other interesting remarks which the American readers could have appreciated as well as Italians.

Another important addition made by the translator is found on page 366 and contains an entire episode taken from the apocryphal Gospel of Peter. Here we may note that Papini has very seldom made use of apocryphal sources in this book. Except the names of Dismas and Claudia Procula, he has drawn his material entirely from the Gospels. At any rate he has not seen fit to adopt the legend which the translator has arbitrarily passed under the author's name.

Still another long interpolation occurs on page 374 of the English version. In the original Papini, after quoting the

Lord's words, "Father, into thy hands I commend my spirit," does not presume to add any comment of his own. The subject is too solemnly sacred. But the translator has dared to add no less than eleven lines of a very peculiar "explanatory prayer," and, still more, she has put her own words *into the mouth of the dying Saviour Himself* (cf. p. 483, Ital.).

These examples do not cover all the additions, but they give a sufficient idea of their character and tendency. Besides the additions and the omissions we must also point out some typical mistranslations. One of the earliest and most important of these occurs in the chapter entitled The Reign of God. Speaking of "repentance" Papini says: "The word of Mark—*Meravocēre* cannot be translated by 'poenitemini' or 'do penance' [as the Vulgate translates it]. *Merávoua* is properly the 'mutatio mentis,' the changing of the mind, the transformation of the soul" (p. 71, Ital.). Here we see Papini's anxiety to be clearly understood; therefore he quotes the Latin and Greek theological terms, fearing that without this many of his readers, familiar with the Vulgate, would misunderstand the real Gospel meaning of the word. But the translator has really nullified Papini's efforts by omitting the Latin and other explanatory terms and then mistranslating the main proposition as follows: "The word of Mark *μετανοεῖτε* *should not* be translated 'repent'" (p. 73. Italics mine).

The translator also indulges in the habit of omitting words and phrases in such a way as to obscure or hide the author's opinions and real meaning. A typical instance of this is found in the chapter upon The Marriage at Cana, which reads in English: "He [Christ] did not despise wine, and when with His Twelve, He drinks that wine which is His blood, He thinks of the new wine of the Kingdom" (p. 143). From this passage nobody could guess Papini's opinion in reference to prohibition, but he has quite clearly explained his position to his Italian readers as follows: "He did not despise wine, *like the hypocritical tee-totalers* [*come gl' ipocriti astemi*]" (p. 167. Italics mine).

Here a sentence has been omitted, but sometimes one word is enough to change or obscure the meaning. At the end of the first chapter of the English translation occur these words: "Do they not daily change the most beautiful, the purest, the most divine things into excrements?" (p. 22). But from this passage, strong as it is, nobody could understand how far Papini is obsessed by what seems to him the absolute vileness of the human body. Not so in the Italian, where we read that this change is made *per infernale alchimia*, that is, "through an infernal alchemy" (p. 2.).

Several other typical examples of omissions of words here and there obscuring the author's meaning are found, especially in the chapter headed *The Wise Men* (p. 24, Eng.; cf. p. 6, Ital.). "The wise men, *who believed themselves wiser than Kings*, found no King. * * * *They were sacrificers, interpreters of dreams, prophets and ministers.*" All the words in italics (which are mine throughout this paragraph) are omitted in the English. Besides, while Papini says that they ritually killed "birds of ill-omen" (*uccelli nefasti*) the English gives "birds of prey," and where Papini declares that "the Magi at Bethlehem signify *the ancient theologies [le vecchie teologie]* which recognize the final revelation," the English makes him say that they were "symbolizing *the old theology.*" The Italian makes it clear that Papini recognizes a partial revelation even in the heathen theologies. But the translator might seem anxious to extenuate the heathen practices of the Magi on the one side, and to hide the heterodox belief of the author on the other.

And now we will briefly examine the omissions of long paragraphs or of entire chapters. The narrative of the Baptism of Jesus contains twice as many paragraphs in Italian as it does in English (cf. p. 61, Eng., with p. 55, Ital.). In the omitted portions Papini gives some interesting views of his own about the origin of the baptismal rite, which are not at all Biblical or Catholic. For instance, he says that "immersion in the water is the survival of a Human Sacrifice." "Baptism is a remainder of ritual drowning, and since this pro-

pitiatory sacrifice to water was thought to be beneficial to the sacrificers and meritorious for the victim, there was a short step to think of it as the principle of a new life, of a resurrection" (p. 55, Ital.).

A little before this there is the important chapter called *The Invisible Cross*, which is not found in English (p. 485-489, Ital.). This chapter contains the clearest exposition of Papini's idea of the atonement, which is quite unsound, either from the Roman Catholic or from the orthodox evangelical position, and seems to be in contradiction with several other of his own statements:

"Jesus has taught infinitely more and better than an evaporated sophistry or a civic morality founded upon righteousness. * * * He calls us to the imitation of God, to be governed directly by God, that is to be divinely free. Be holy as God is holy; perfect as God is perfect. * * * If you do this there will be no more, among you, enemies or masters, the poor and the suffering, but the Kingdom of Heaven will compensate you for the unjust kingdoms of the earth" (p. 488).

It is clear that Papini's "Kingdom of Heaven" is something to be established upon earth by the willingness of men to follow Christ's teaching and to imitate His example, even as far as sacrificing their life for their ideal, as He did. Further on we read:

"This has been the work of Jesus. Jesus also, even as the serpent of Eden, but with opposite end, said to men: Be like Gods. But men have had no strength to obey Him. God is too distant and the mire has its own sweetness. It gives too much trouble to the worm to transform itself into a saint and to get nearer to that perfection which is the only happiness worthy to be sought, the only one which has no delusion. And they have refused that which Christ had offered with all His dripping blood. And in order not to hear His annoying voice which summoned them to a task too hard, they suffocated that voice on the cross. * * * And every time one of us does not answer His call, he gives a new blow to the nails which have held Him for so many centuries hanging from the indestructible cross" (p. 489).

The life of Christ, as Papini has written it, is a much less orthodox book, either from the Catholic or from the orthodox evangelical point of view, than it appears from this English version. The figure of Christ, however, remains as strikingly alive and real as Papini has drawn it. Papini's attitude to the Bible as a whole, and to the Old Testament in particular, is not that of one who believes in its divine inspiration in the sense that both Catholic and orthodox Protestant understand. To him the Law of Moses has no more value than that of the heathen sages, and all of them have the same purely human origin.

"The old law that is found with only a few variations in the Manava, in the Pentateuch, in the Avestas, in the traditions of Solon, etc., is the first attempt, rough, imperfect, and inadequate, to mold animality into a sketch, a beginning, a simulacrum of humanity" (p. 98).

In another place, speaking of some of the laws of the Pentateuch, he attributes them to purely interested human motives, and makes sarcastic remarks against "the old Jew" who originated them (p. 116). Indeed, the bitter anti-Semitism of Papini has been rarely approached by any modern writer, as will appear even to the readers of this English translation. But those who will be able to read the chapter entitled *L'Ebreo Errante* (pp. 456-458, Ital.), which has prudently been suppressed in English, will never cease to wonder as to how Papini practices his own idea of love even to our worst enemies.

Papini's disregard of the inspiration of the Scriptures appears also in a long passage wherein he tries to explain the words of Jesus: "Think not that I came to destroy the Law and the Prophets; I came not to destroy but to fulfill." In order to give his own explanation Papini does not hesitate to affirm that Matthew "has a thought which limits or, at least in part, contradicts, that affirmation." Then follows a characteristic and interesting discussion (p. 106 f.), but this has been entirely omitted in the English version. Again, he asserts that Luke *misunderstood* one of the Lord's sayings (p. 87, Eng.;

p. 89, Ital.). A comparison with the Italian will show that this also has been modified.

Likewise Papini's idea of the origin of man is quite different from that given in Genesis. We have already noticed what he says of the "infernal alchemy" of the human body. No wonder he says that for him Adam was not "the son of God" as Luke calls him! "Born an animal, man struggles to become an angel. He is matter changing by slow transmutation into spirit" (p. 62). Then he sums up his opinion of humanity and of Christ's work as follows:

"The first race was that of the animal without law, * * * the second were barbarians tamed by the Law. * * * This is the race living now. * * * The third is to be the race of real men, not only upright but holy, not like beasts, but like God. Jesus had just one aim: to transform men from beasts to saints by means of love."

From this follows the conclusion that Papini has not the idea of sin and consequently of the atonement such as the Bible teaches, notwithstanding many expressions which make him appear entirely orthodox, if taken superficially. But nowhere does he assert that Christ's sacrifice is alone sufficient for salvation; on the contrary he believes that man is to become his own saviour. "Sorrow of the soul is enough for salvation" (p. 134). "The prayer of the thief was enough to absolve him" (p. 366). Matthew "made a greater and more meritorious sacrifice by his rising at the first call" (p. 186). "The Virgin Mother suffered for us from the night in Bethlehem until the night of Golgotha" (p. 222).

This last statement explains the favor which Papini's book has found among Roman Catholics. He seems to be one of them on account of some of his phraseology and of his eulogies of the Virgin Mary and of Peter's successors. But the real Papini is no more an orthodox Catholic than he is an evangelical Protestant. The most fundamental principle of the Church of Rome is, *extra ecclesia nulla salus*. But Papini does not place the heathen good men even in "Limbus" as does Dante. He does not like Protestants because of their rational-

istic spirit and its tendency to individualism and divisions; Papini, as a converted anarchist, hates both. So he finds in the Church of Rome the same principle of organized force which he finds politically in the King. For Papini is an aristocrat who hates democracy for the same reason that he hates Protestantism. In other words, Papini has the "Fascista" spirit. And he has quite clearly expressed his ideas on this matter in a very interesting passage wherein he shows the necessity of having a king, as above a democratic form of government, owing to the conditions of humanity to-day.

"The total conversion of men to the Gospel has not happened to this day. Animals need a shepherd, and the more they are rebellious and stubborn, the more the shepherd must be strong and well-armed. * * * Kings who are really kings are above, even if mediocre, the foolish caprices of the crazy and blind multitudes. But the men of to-day do not want these kings. * * * And they prefer a swarm of little tyrants * * * who exploit them in the name of liberty, etc." (p. 253f., Ital.)

The English reader will not find this passage, of which we have quoted a few sentences only. It has been wholly omitted. But this passage may explain one of the apparent contradictions of Papini, who gives practically a Protestant interpretation to the principal passages which the Church of Rome uses as Scriptural proofs for the authority of the popes, while he admits the same authority; Papini's ideas are not based on exegesis, but on the conditions of humanity as he sees them. He does not fear to contradict the church when he sees fit to do so, and he even assumes an authority superior to that of Christ when he says that we must love our worst enemies "more" than ourselves, and when he speaks of riches and of celibacy and a number of other things, surpassing Christ Himself.

Those who are familiar with Papini's earlier writings will remember what he said of Dante, and what he says of Dante is true of himself as well: "Dante was great because he claimed and fulfilled a function claimed by no other man be-

fore or after. He felt that his genius was a divine investiture. Conscious of the enormous decadence of the Papacy, and believing it necessary that God should have a vicar on earth, in his soul there arose the desire to take the place of those faithless vicars."

And we are sure that if the Pope and the Church should condemn any of Papini's views, he, far from submitting to them, would take the very same attitude which he attributes to the immortal author of the *Divina Commedia*.

AGIDE PIRAZZINI.